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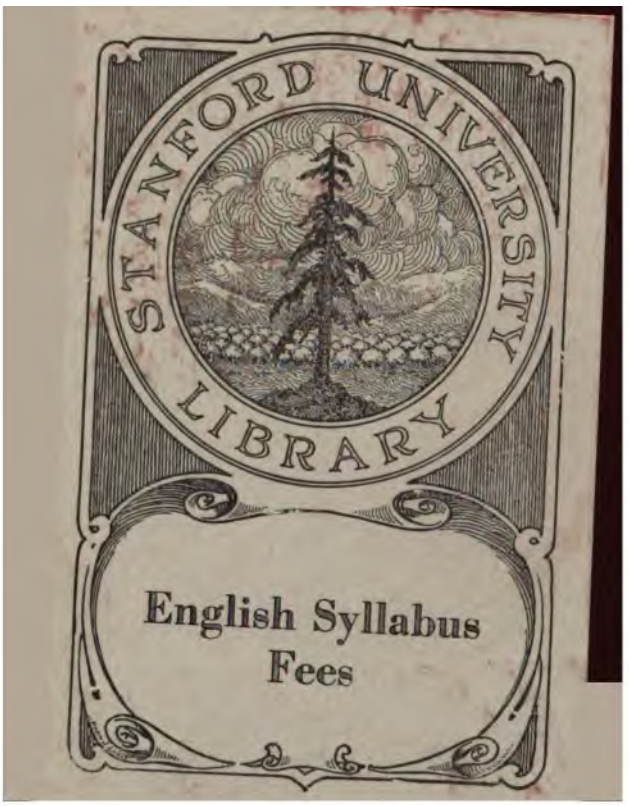
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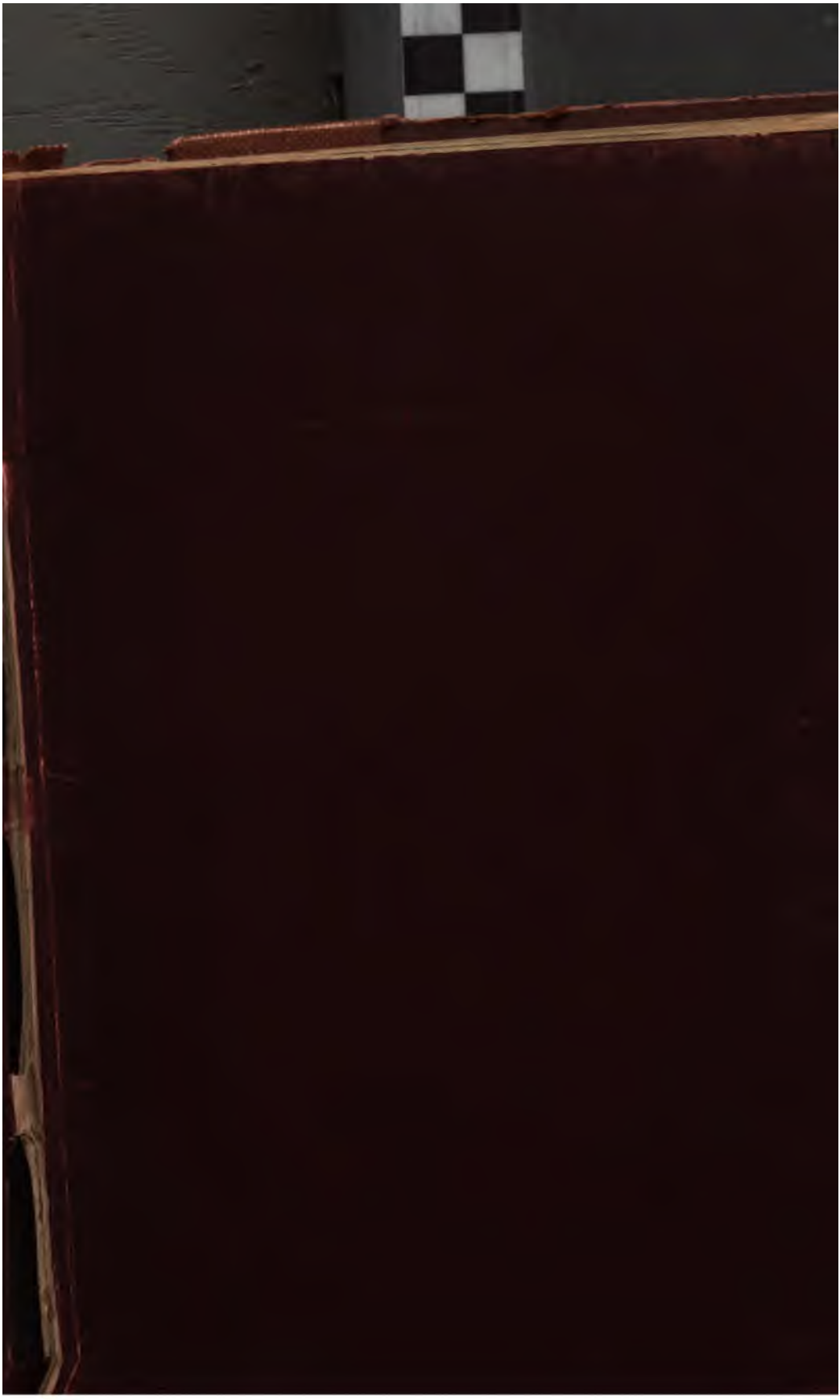
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English Syllabus
Fees







THE TUDOR TRANSLATIONS

EDITED BY

W. E. HENLEY

V

AN ÆTHIOPIAN HISTORY

WRITTEN IN GREEK BY

HELIODORUS

ENGLISHED BY

THOMAS UNDERDOWNE

ANNO 1587

With an Introduction by

CHARLES WHIBLEY



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TO

JAMES McNEILL WHISTLER

THIS PIECE OF

ART IN WORDS

INTRODUCTION

HELIODORUS, Bishop of Tricca, bidden to choose between the prelacy and his *Æthiopica*, rather suffered the deprivation of his title than 'lose the glory of so excellent a piece.' Such is the one poor legend which serves Heliodorus for a biography. Nor may it claim the honour of antiquity, since, though in modern times it has never lacked appreciative iteration, its invention is no older than Nicephorus Callistus and the fourteenth century. Translated into all modern tongues, this unsupported testimony has aroused an admiration for Heliodorus in the breasts of thousands for whom the *Æthiopica* is merely Greek, and who have scarce heard, even at second-hand, of the loves of Theagenes and Chariclia. From Montaigne[1] the fable crept into Burton's *Anatomy*, and thence into every treasury of the commonplace, until, industriously repeated, it has become more true than truth itself. And yet, like truth itself, it is manifestly

Heliodorus in Legend

[1] 'Heliodorus, ce bon evesque de Tricca,' thus runs the passage, 'ayma 'mieulx perdre la dignité, le profit, la devotion d'une prelature si venerable, 'que de perdre sa fille, fille qui dure encore bien gentille, mais, à l'aventure 'pourtant un peu trop curieusement et mollement goderonnée pour fille 'ecclesiastique et sacerdotale, et de trop amoureuse façon.'

AN ÆTHIOPIAN HISTORIE

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difficult of belief. For, in Montaigne's despite, the *Æthiopica* is a work of which the most exalted bishop might be proud. In one aspect it is nothing less than a panegyric of chastity—a *Joseph Andrews* stripped of its satire. And should not the bishop rather enjoy promotion for so conspicuous a service than witness the destruction of his solitary child? Nor does Heliodorus stand in need of any false dignity, since his style and description, devised, as an epilogue, by himself, are far more honourable than the title bestowed of Callistus: 'Thus endeth the Æthiopian historie 'of Theagenes and Cariclia,' you read on the last page, 'the authour whereof is Heliodorus of Emesos a citie in 'Phœnicia, sonne of Theodosius, which fetched his petigree 'from the Sunne.'[1] Who would not rather boast a descent direct from the Sun, than sit in far-off Thessaly upon the throne of Tricca? But Nicephorus Callistus had thus much support for his ingenious fiction, that one Socrates, an ecclesiastical writer of the fifth century, gave the see of Tricca to one Heliodorus. Nevertheless similarity of name is poor evidence, and until you desert the author for his work you may believe whatever legend you will.

Heliodorus in Fact

The *Æthiopica* is the forerunner of the modern Romance, the ancestor in a direct line of the Novel of Adventure. The invention of Heliodorus carries the reader far away from life and observation. Bloodthirsty pirates and armed men, caves and ambushes, dreams and visions, burnings, poisonings, and sudden deaths, battle and rapine—these

His Material

[1] τοιόνδε πέρας ἔσχε τὸ σύνταγμα τῶν περὶ Θεαγένην καὶ Χαρίκλειαν Αἰθιοπικῶν· ὃ συνέταξεν ἀνὴρ Φοίνιξ Ἐμεσηνός, τῶν ἀφ' Ἡλίου γένος, Θεοδοσίου παῖς Ἡλιόδωρος.

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are the material of his ancient story. It has been called a prose epic; yet it is more nearly related to *Ivanhoe* than to the *Odyssey*. There is no artifice of the 'historical 'novel' which Heliodorus does not anticipate. The challenge thrown down in his Fourth Book by 'one of goodly 'personage, and of greate courage' might have been devised by Sir Walter himself, and the miraculous escapes of the hero and heroine are still the commonplaces of popular fiction. But the chastity of Chariclia, the more than human control of Theagenes, are of the author's own contriving, and these qualities most assuredly give character and consistency to his narrative. It is in his opening scene that Heliodorus best approves his skill. He plunges at once into a very tangle of events, and captures the attention by a fearless contempt of prologue and explanation. 'As soone as the 'day appeared,' to quote Underdowne's picturesquely inaccurate version, 'and the Sunne began to shine on the tops 'of the hilles, men whose custome was to live by rapine 'and violence ranne to the top of a hill that stretched 'towards the mouth of Nylus, called Heracleot: where 'standing awhile they viewed the sea underneath them, and 'when they had looked a good season a far off into the same, 'and could see nothing that might put them in hope of pray, 'they cast their eyes somewhat neare the shoare: where a 'shippe, tyed with cables to the maine land, lay at road, 'without sailers, and full fraughted, which thing, they who 'were a farre of might easily conjecture: for the burden 'caused the shippe to drawe water within the bourdes of the 'decke.'[1] And when a maid, 'endued with excellent beauty,'

His Art

[1] Aἰθ. I. i.

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is pictured gazing upon a sorely wounded youth, the reader knows forthwith what is in store for him, and foresees the happy end of a familiar embroilment. Throughout the

His Method

author shows himself a master of construction. Though his plot be involved, though his story begin anywhere else than at the beginning, it is the surest of hands which holds the threads. The countless misfortunes which befall the actors of the melodrama, before ever the thieves of Egypt carry away their prey, are set forth in a series of episodes, which gives the book an appearance of Milesian stories lightly held together. No fresh personage comes upon the scene but he proceeds to divulge the adventures of the past. Thus Cnemon relates the story of Demeneta, his jealous stepmother, an invention worthy the genius of Boccaccio; thus Calasiris, that blameless old man, true descendant of the Tragic Chorus, only begetter of unnumbered Old Adams, recounts his own mishaps with peevish tediousness, adding thereto the early history of Chariclia and Theagenes; thus you are told how Chariclia, exposed to doubtful fortune, was committed, jewels and all, to Charicles, and how Theagenes went forth from Thessaly to perform the funeral rites of Pyrrhus, son of Achilles. Yet, despite this constant doubling

His Effect

back to the past, the purpose of the narrative is never confused, and you reach the appointed end with a complete consciousness of the story's shape and construction. True, the artifice seems simple enough to-day. The personages of the romance are known to one another by token or by recollection at the first encounter, until the effect savours rather of modern farce and the strawberry mark than of the pitiless self-discovery of Œdipus. But the trick might well have showed a miracle

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of ingenuity in the fourth century; nor does Heliodorus pretend either to Sophoclean irony or to the compact development of Athenian tragedy. In brief, he tells a discursive story of love and capture, and tells it to such purpose that his very faults have served for an example to centuries of romance.

The Spirit of Adventure

For him the adventure was the beginning and the end of art. His book contains scarce a hint of character, and he wove his vast tapestry from the plays and epics of Greece without a glance thrown on the life of his time. Wherefore his *Æthiopica* belongs to no period and to no country. It is as remote from reality as the *Arcadia*—of which, perchance, it was an inspiration—or the other dead romances of the Elizabethans. For Heliodorus Egypt and Thessaly are names and no more; his personages fight and love, are captured and set free in an age which is heroic despite its complications. The motives which persuade Theagenes and Chariclia to their intervals of activity are of the simplest. No subtlety ever disturbs the logical result of hate or jealousy; not one creation submits to an individual impulse. Each has his qualities, each acts or suffers, not as in a real world but, as in a world of phantasy, wherein Heliodorus pulls the strings.

His Lapses from Himself

Now and again the novelist is surprised into a piece of observation, the more strange for its very rarity: for instance, Arsinoe is despised of Nausikles, 'because that while she sang her 'cheekes swelled, and were unseemely, and her eyes stared, 'almost leaving their accustomed place.'[1] Not a miracle of

[1] The Greek is more obviously realistic than Underdowne's English. Thus it runs: *ἐπειδὴ κυρτουμένην αὐτῇ τὴν παρειὰν ἐν τοῖς αὐλήμασι εἶδε, καὶ πρὸς τὸ βίαιον τῶν φυσημάτων ἀπρεπέστερον ἐπὶ τὰς ῥῖνας ἀνισταμένην, τό τε ὄμμα πιμπράμενον καὶ τῆς οἰκείας ἕδρας ἐξωθούμενον.*

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insight, truly, but a patch of vivid colour upon a pallid picture. The deaf fisherman, too, whom Calasiris (in Book v.) finds mending his nets, is a sketch fashioned from memory or a notebook, and is free from the prevailing taint of the heroic. 'After I had gone a little way,' thus Underdowne, 'I sawe an olde man which was a fisher, that 'satte mending his broken nettes, before his doore. I came 'to him, and saide goode man God save you, and tell me I 'pray you, where a man may gette lodging? He answeared 'me: it was rent upon a promontorie hereby: being lette 'slippe upon a rocke, which they sawe not. I aske not that, 'quoth I, but you shall shew us great courtesie, if either 'you your selfe wilbe our hoste, or else shewe us some other 'Inne. He answeared, not I, for I was not aborde with 'them.' But this cross-purpose is not characteristic: it seems to have crept by stealth into an impersonal narrative. Again,

Landscape

Heliodorus is curiously insensitive to landscape: a failing the more noteworthy, since the author of the incomparable *Daphnis and Chloe* was doubtless his near contemporary. You journey with Chariclia from Egypt into Thessaly; with Cnemon you wander to the Peiraeus; but the impression of atmosphere is faint indeed. If the long, low banks of the Nile compel the writer's interest, if he have some vague sense of marshland, he caught it not from life but from Herodotus; and Underdowne's phrase, 'When all was 'whishte in the marish,' is infinitely more expressive than the original Greek: σιγῆς δὲ τὸ ἕλος κατασχούσης.

Lack of Observation

Last of all, though we know not whether Heliodorus were Bishop of Tricca or descendant of the Sun, his book assures us more certainly than the word of all the Fathers

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that he was a lettered recluse, who sought in books the experience life denied him. There was never a writer who closed his senses more resolutely to the sights and sounds of actuality. In him the faculty of observation was replaced by the self-consciousness of the *littérateur*. Not even his vocabulary was fresh or original. Coray, the wisest of his editors, has proved that he borrowed his words as ingeniously as he concocted his episodes. His prose, in fact, is elaborately composed of tags from Homer and the Tragedians. It is as though an English novelist should establish his diction upon a study of Chaucer and the Elizabethan drama! There results the style of a bookworm, not even remotely poetical, but broken by inapposite echoes of all the poets. To turn from Heliodorus to Longus is to change a clever craftsman for a finished artist. For Longus played upon language as upon a various and subtle instrument, calling therefrom harmonies unknown before, and it is the misfortune of Heliodorus that time and subject compel a comparison of the *Æthiopica* with *Daphnis and Chloe*, indisputably the greatest of Greek romances.

His Diction

One other habit determines the writer of culture: a delight in commonplaces and in ever improving the occasion. He will point a moral, if he do not thereby adorn his tale. 'Such is the appearance of very nobilitie,' you read in the English of Underdowne, 'and the force 'of comeliness, which can subdue the disposition of theeves, 'and bring under the wilde and savage.' The reflection may be matched for triteness where you will. But when Heliodorus calls upon Calasiris to prove that Homer was an Egyptian, he approaches still more nearly the Barlovian

Morality and Commonplace

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ideal, and when the irreproachable Calasiris replies to Cnemon's entreaty: 'Although it be nothing neare to our 'purpose to talk of such things, yet I will briefly tell 'you:' you expect a vision of Harry Sandford. However, if Heliodorus wrote the prose of a bookworm, if he looked for life rather on his bookshelves than in the market-place, if the love of Theagenes and Chariclia be the milk-and-water of passion, the passion, indeed, of Paul and Virginia, his invention is beyond reproach, and an age which prefers insight before fancy may still admire the *Æthiopica* as the beginning of romance.

His Translators

Until to-day the popularity of Heliodorus has never been imperilled. His masterpiece has been translated into many tongues. Nor has it proved a mere solace and inspiration: there is a legend that in the sixteenth century it was gravely considered a handbook of tactics. In 1534 the *Editio Princeps* appeared,[1] and seventeen years later an adventurous Pole, one Stanislaus Warschewiczki, turned it into plain and serviceable Latin.[2] The preface, which is dated 'Ex Warschewiczke, paterno rure, Calendas Augusti, '1551,' gives a human interest to a long-forgotten work. It is strange, indeed, that Heliodorus, travelling betimes to far-off Poland, should have amused the leisure of a territorial lord. For us the ancient editions have a more than picturesque interest, because they must needs have been in

Stanislaus Warschewiczki

[1] 'Heliodori Æthiopicæ Historiæ libri decem, nunquam antea in lucem 'editi. Basileæ, 1534.'

[2] Thus the book, a noble quarto, is described upon the title-page: 'Helio-'dori Æthiopicæ Historiæ libri decem, nunc primum e Græco sermone in 'Latinum translati. Stanislao Warschewiczki Polono Interpreti. Basileæ, '1551.'

the hands of Thomas Underdowne, the first to English the loves of Theagenes and Chariclia. Unlike Sir Thomas North, Underdowne owed no debt to Amyot, whose *Æthiopica*, published in 1559, is not for an instant comparable to his masterly versions of Plutarch and Longus. Prolix and tasteless, it neither represents the original, nor is it worthy on its separate merit. Amyot failed with Heliodorus as Angell Day failed with Longus, and as Amyot turned *Daphnis and Chloe* into a phantasy, beautiful as his original, so Thomas Underdowne converted *Theagenes and Chariclia* from the faded experiment of a studious pedant into a fresh and open-aired romance.

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Amyot

Underdowne

But Underdowne fails as a translator, because his ignorance of Greek and Latin was frank and magnificent. There is no page of him that is not shamed by a childish misunderstanding of the original. That he used the Latin more intimately than the Greek is proved by the fact that he follows the ingenious Warschewiczki into his every error. Indeed, he nowhere declares his acquaintance with Greek, though now and again the ingenuity of his fault suggests that the true text of Heliodorus was in his hands, while he indirectly acknowledges his debt to the Latin version by translating into characteristic English a brief biography of his author. 'In the stile,' writes Underdowne, after the Polish scholar, 'is much exquisite diligence, yet doth it bring 'with it a certaine delightful oblectation, united, as is meete 'in such an Argument, with singular myrth.' But if Underdowne had any sense of his author's style (which is hardly credible), he kept sternly aloof from it. There is no trace in the English version of the Greek writer's foppish pedantry.

His Achievement

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The style of Underdowne is all unspoiled by inapposite quotation or ingenious allusion, and if it be more truly poetical than the original, that is because a rhythmically cadenced prose is nearer poetry than a bundle of conceits. But to use Jasper Mayne's phrase, Underdowne did not translate, he transformed.[1] He made no attempt to represent his author: by design or accident he got as far from Heliodorus as possible. To compare the two is to wonder that the one has even a distant relation to the other. For so fine is Underdowne's feeling for adventure, so admirable is his local colour, that he gives the story the period and the atmosphere which Heliodorus perforce withheld. With the English in your hand, you lose that uncertainty of time and place which the Greek's vague heroism inspires. You are in the very citadel of Romance; and the citadel is built in Elizabethan England; and the romance is unfolded to you, not in the tasteless phrase thought out by a man of culture in his sombre study, but in a medley of vivid words culled from the chap-books or heard at the street-corner. For Underdowne was of those who would put the gods into doublet and hose. His hero is 'Captaine 'Theagenes'; Calasiris addresses Charicles frankly with a 'Marry Syr Caricles'; while such phrases as 'Syr Prieste' and 'Jollie Dame' (ὦ θαυμασία) sparkle on every page. The modern tone, as Underdowne understood it, is so scrupulously preserved that you will not find a dozen suggestions of a classical origin in the book. 'Tush,' '(quoth she), thy prating is of no effect': thus the old woman Cybele to her son. And when Chariclia stands at

Transformation not Translation

The Version's Quality

[1] See the Dedicatory Epistle to *A Part of Lucian made English.* (1664.)

the stake, unharmed by the fire, 'Arsace, not well in her 'wits, skipte from the walles, and came out at a posterne 'with a great company of her guarde.' (*τὴν δὲ Ἀρσάκην μὴ κατασχοῦσαν καθαλέσθαι τε ἀπὸ τῶν τειχῶν, καὶ διὰ πυλίδος ἐκδραμοῦσαν σὺν πολλῇ δορυφορίᾳ*). Then, that there may never be a retrogression into antiquity, *μουσεῖον* appears as 'studie,' *κιθάραν* as 'Virginalls,' and on one occasion Theagenes is seen 'walking about the church and 'in the cloisters' (*περὶ τὸν νεὼν καὶ τὸν περίβολον*). To resume, Underdowne was a poor translator but a great writer. He had neither the knowledge nor the subtlety to put Heliodorus into an appropriate dress. He did but take the *Æthiopica* for his motive, fashioning thereupon an excellent narrative, which might still be an ensample to writers of romance; and thus he proved that the translator may be above his original, that inaccuracy is no bar to a brilliant 'transformation.'

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Underdowne's Results

As it was Underdowne's supreme ambition to quicken the Greek into the vigorous life of romantic English, he was ever on the outlook for new and daring words. *Μοιχᾶται* he converts into 'plays the naughtipack,' a phrase whose excellent sound and humour are ill-warranted by the original. Thus, too, he renders the commonplace *τὸ μειράκιον* by so expressive a word as 'princocks,' and there is not a sentence that his courage does not improve out of knowledge. 'When this affection had *gripped* their hearts, 'they became pale,' he writes of the lovers' meeting, and you realise how picturesque is the English when you turn to the Greek and find no more than *τοῦ πάθους καὶ τὴν καρδίαν ἐπιδραμόντος, ὠχρίασαν*. With admirable effect, too, does

His Diction

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he throw a characteristic word into his sentence: 'And 'therewithall Cariclia glistered at the race ende,' though 'glistered' finds its suggestion in *ἐξέλαμψεν*. When Calasiris wraps Chariclia's quiver 'in a torne and naughty 'piece of leather' (*τετρυχωμένοις κωδίοις*), it is difficult to explain your delight in the phrase, yet you know that none but an Elizabethan could have written it. And when Underdowne renders *τινὰ τῶν ἀγοραίων*, 'one of 'the makeshifts of the city,' or, having no better occasion than *εἰρήνης αὐτοῖς ἐγίνετο πρύτανις*, stumbles upon so ingenious an expansion as 'made himself their loveday and 'peace,' you recognise that if he treated his Heliodorus with scant courtesy, at least he knew how to embellish him.

The Cadence of his Prose

His version, then, is purely English, untouched of Greek or foreign influence. Gifted with an unerring tact of narrative, endowed with a rare sense of the cadences of prose, Underdowne was more than the most of his contemporaries a maker of English prose. In his pages you find an origin of the Authorised Version. Accustomed to esteem our own Bible a separate masterpiece, we forget that the translators of James's reign were but the heirs of the Elizabethans. The style, which they handled with so fine a bravery, they found fashioned ready to their hand. North and Underdowne, Holland and Adlington, had come before to establish a tradition of distinguished prose. And it is Underdowne who most nearly approaches the august severity of the English Bible. For example, contemplate the following passage: 'Wherefore I with wayling beweepe my 'sorrow, like a Birde, whose nest a dragon pulleth down, 'and devoureth her young before her face, and is afraid

'to come nigh, neither can she flee away.' Might not these lines be culled from the Psalms or the Prophets? And while Underdowne preserves the dignity and colour of his narrative at this high level, none was ever more skilled than he in raising his note, in making his page blare (so to say) with a trumpet-call. Thus Theagenes comes before the wanton Arsace to find her habited in splendour: 'When he came in and sawe her sittinge in 'her chaire of estate, clothed in purple and clothe of golde, 'glorious with jolly jewels, and her costly bonet, finely 'attyred and decked, with her garde about her, and the 'chiefe magistrates of the Persians by her, he was not 'abashed a whit but rather the more incouraged against 'the Persian braverie.' Though the passage bear not the smallest likeness to the thinly accurate Greek, how admirable are its qualities of sound and strength! Or choose another specimen at hazard, and let Underdowne prove himself a master of the picturesque. It is a portrait of Theagenes, drawn by Calasiris: 'Such brightnes did hys sight bring 'unto us, in as much as he was on horseback also, with 'a speare of Ashe, poynted with steele in his hande; he 'had no helmet on, but was bare headed. His cloke was 'of Purple wrought with Golde, wherein was the battell 'of the Centaures and Lapithes: on the button of his 'cloke was Pallas pictured, bearing a shielde before her 'breast, wherein was Gorgons head. The comelines and 'commendation of that which was done was some what 'increased by the easie blowing of the winde, which mooved 'his haire about his necke, parting it before his forhead, 'and made his cloake wave, and the nether parts thereof to

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Its Strength

And Sound

And Colour

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'cover the back and buttocks of his horse. You would 'have sayde that hys horse did knowe the beautie of his 'master, and that he beeing very faire him selfe, did beare a 'passing seemely man, he rayned so, and with pricked up 'eares, he tossed his head, and rolled his eyes fiercelie, and 'praunced, and leapt in so fine sort.' That is prose of a form and substance which could only have been understood in the fresh childhood of literature. And it is good indeed to contemplate the splendid barbarity of this ancient style in an age when a hatred of affectation, a foolish deference to an attenuated tradition, have replaced every individual characteristic by a precise uniformity.

The *Æthiopian Historie*

Such the book upon which Thomas Underdowne has established his claim to the grateful memory of all those who love rich, well-measured English. It is described upon the title-page with characteristic circumstance and completeness: *An Æthiopian Historie*, thus runs the edition of 1587, here reprinted, 'written in Greeke by Heliodorus, no lesse 'wittie then pleasaunt. Englished by T. Underdowne, and 'newly corrected and augmented with divers and sundry new 'additions by the said Author. Imprinted for F. Coldocke. 'London, 1587.' If we may believe Bliss (in his *Athenæ Oxonienses*), the first edition, which bears no date, was printed for Henrie Wykes by Frances Coldocke in 1577, so that the book had been ten years in the world, before it was 'newly 'augmented.' The *Historie* is dedicated in terms of pomp and flattery to the Right Honourable Edward Deviere, Lord Boulbecke, Earl of Oxenford, Lord Great Chamberlain of England, to whom the author acknowledges himself 'not 'knowen.' His choice of a patron is excellently reasoned,

being withal a proof of implicit trust in his author. 'Now 'of al knowledge fit for a noble gentleman, I suppose the 'knowledge of histories is most seeming. For furthering 'whereof, I have englished a passing fine and witty historye, 'written in Greeke by Heliodorus, and for right good cause 'consecrated the same to your honourable Lordship.' In the address to the Gentle Reader, which stands by way of preface, the worthy Underdowne is not so wisely guided. He repents him of his folly, and craves pardon for his boldness. Grimly conscious that the stationers' shops are 'full-fraughted with books of small price,' he confesses that 'the looseness of these dayes rather requireth grave 'exhortations to vertue, than wanton allurements to leud-'nesse.' But the harm being done, he deems it no dishonour to correct the errors wherewith his own or the corrector's negligence has disfigured the pages. His theory of correction is still unintelligible, for no book was ever read for the press with more shameful inaccuracy than this 'newly corrected and augmented edition' of 1587. But why insist upon orthography, where you find nobility of style? The translator then excuses the enterprise, which his riper years condemn, on the ground that the book 'punisheth the faultes of evill doers, and rewardeth the well 'livers.' 'What a king is Hidaspes?' he asks triumphantly. 'What a patterne of a good prince? What happy successe 'had he? Contrariwise, what a leawde woman was Arsace? 'What a paterne of evill behaviour? What an evill end 'had shee?' Thus he would ask a superfluous pardon, and excuse a work that needed no defence. And the world is content, readily condoning this slender fault of moral

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To the Gentle Reader

An Apology

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apology, inevitable under Elizabeth, as in the later age of Victoria.

Underdowne's Life and Work

Of Thomas Underdowne's life little enough is certain. The son of Steeven Underdowne, he sojourned a while at the University of Oxford. But he left it without a degree; and none knows whether he betook himself to the church or spent a more adventurous life in the courts. His published works provide a scanty knowledge, which we search in vain to supplement. In 1566 there was printed by Rychard Jones a small octavo, little more than a pamphlet, entitled *The Excellent Historie of Theseus and Ariadne*, 'written in English Meeter by Thomas Underdowne.'[1] Such was the beginning, and three years later a more ambitious work was registered at the Stationers' Hall:

Ovid His Invective

Ovid, his invective against Ibis. 'Translated into English 'Meeter, whereunto is added by the Translator, a short 'draught of all the stories and tales contained therein, very 'pleasant to read.'[2] On the title-page is no note of authorship; but the dedication, addressed in the common style of adulation to Sir Thomas Sackville, is signed T. U., and the writer avows that he honours Sir Thomas, partly because he is the friend of poets, partly on account of 'the 'good affection your honour hath had to my dear father, 'Steven Underdowne.' The version is of the slenderest merit, for Underdowne was no poet, and the loose jingle of

[1] Thus it stands in the Stationers' Registers for 1566: 'Recyvyd of Richard 'Jonnes for his lycense for the prynting of an history, intituled Thesious and 'Arr(i)adne. iiijd.'

[2] Under 1569 you may read in the Registers: 'Recevyd of Thomas e(a)st 'for his lycense for the pryntynge of a booke intituled OVIDE invictive 'agaynste Ibis. . . . iiijd.'

his lines is neither an echo of the Latin nor an original harmony. The Tudor translators, skilled as they were in prose, failed most miserably in the more delicate task of Englishing poetry, while the truth was still undiscovered that in a strange tongue prose is the best equivalent of verse. The incidental lines, which break the march of Heliodorus's narrative, are turned into the merest doggrell:

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His Practice of Verse

> To morrow shalt thou with the maide
> escape Arsaces band:
> And soone be brought with her into
> the Æthiopian land.

This jewel sparkles, for an elegiac couplet, in the eighth book of the *Æthiopica*. But Underdowne had already determined his metre when he laid hands upon the *Ibis*, and thus he renders Ovid's exquisitely finished verse:

> The Spring with Autumne shalbe one,
> with Winter Sommers guyse:
> And in one countrey shall the Sun,
> at once both set and ryse.
> Ere I will concord have with thee,
> sith thou didst breake the band:
> And set these weapons clean a syde,
> that I have tane in hand.

And not content with thus dishonouring his author, Underdowne bombasts out his book with classical mythology, which, for all its characteristic euphuism, is well-nigh unreadable, and inclines you to believe that, after all, Underdowne was a pedant, who, like Philemon Holland, left Oxford for an usher's stool, and employed a scanty leisure in the Englishing of Latin verse or Greek prose.

Now, this brief record of achievement speaks little of Underdowne's life or character. But the preface to the

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Æthiopian Historie convicts him of a pleasant coquetry with morality, and the notes which adorn his 'margent,' and which, as the author too sanguinely suggests, 'will well 'supply the want of a table,' amply sustain the conviction.

His Habit of Preaching

For it is in this 'margent' that the translator most clearly reveals himself. His erudition is no less obvious than his determination to do good. On every page are such pearls of the commonplace as 'Mans life unstable' or 'A 'woman is best at a souden attempt.' At times he will quote Seneca, and '*Necessitas plus poscit quam pietas* '*solet*' is his comment upon Thisbe's hasty burial. Or he will derive instruction for the present from the piety of the past, thus proving his implicit faith in the Æthiopian history. When Calasiris, in love with Rhodopis, 'determined 'not to dishonest the Priesthoode,' Underdowne is ready with the admirably trite reflection: 'God graunt that the 'honestie of this heathen priest condemne not some of 'our ministers which professe the gospel.' Is that not written with the very accent of Puritanism? Or he will turn for his sustenance to ancient history, and suggest that Charicles 'was perhaps of Themistocles opinion, who 'rather chose for his daughter a man without money, than 'money without a man'. True, the notes do not serve 'for a table,' but they prove that Underdowne's instruction was sound as his morality was sincere.

His Vogue

The popularity of the *Æthiopian Historie* is well attested by the great rarity of Underdowne's tiny quarto. The book that drifts to the fishmongers most commonly escapes destruction: it is the chapbook, passed through a thousand hands, that is read unto effacement. But there

INTRO-DUCTION

Shakespeare and Underdowne

The Folly of Fraunce

is other testimony that Heliodorus was a favourite from Elizabeth's reign to the close of the seventeenth century. Shakespeare knew him, and read him, you may be certain, in Underdowne's version.[1] Not a few other translators tried their hand upon him, accentuating by their childish bungling the admirable style and sense of the first version. Abraham Fraunce, for instance, in *The Countess of Pembroke's Yvy Church*,[2] would parade his scholarship by forcing a fragment of Heliodorus into clumsy hexameters. Of this work Ben Jonson, in a conversation with Drummond of Hawthornden, said the first and last word: 'that 'Abraham Fraunce in his English Hexameters was a fool.' Concerning this truth there is no argument, and to read Fraunce's 'Beginning of Heliodorus his Æthiopicall His-'tory,' is to prefer the unkempt doggrell of Underdowne. Fortunately the 'beginning' only occupies six pages; but the Countess of Pembroke can scarce have appreciated such stuff as this:

As soone as Sun-beames could once peepe out fro' the mountaynes,
And by the dawne of day had somewhat lightened Olympus,
Men, whose lust was law, whose life was still to be lusting,
Whose thryving thieving, conveyd themselves to an hil-top,
That stretched forward to the Heracleotical entry
And mouth of Nylus: looking thence downe to the maine sea
For sea-faring men; but seeing none to be sayling,
They knew 'twas booteless to be looking there for a booty.

[1] In *Twelfth Night* (Act v. Sc. 1) there is a direct reference to *Theagenes and Chariclia*. Says Orsino:

'Why should I not, had I the heart to do it,
Like to the Egyptian thief, at point of death,
Kill what I love.'

[2] 'The Countess of Pembroke's Yvy Church, by Abraham Fraunce. London. 'Printed by Thomas Orwyn for William Ponsonby, dwelling in Paules Church-'yard, at the signe of the Bishop's Head. 1591.'

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Yes, Abraham Fraunce in his hexameters was a fool. There is not a line that will scan without violence to sense and accent; and the brief fragment's sole merit is its abrupt termination.

For the Stage

A story less dramatic than *Theagenes and Chariclia* can scarce be imagined. Its essential characteristic is to unfold itself after the manner of an epic. A tangle of episodes, whose chief distinction is in its interludes, how should it be fitted for the stage, save by the excision of all but the love of hero and heroine? Yet one nameless writer was courageous enough to attempt the impossible, and there is hidden in the Harleian Collection of Manuscripts a poor, foolish play, entitled *The White Æthiopian*, still-born of Heliodorus. From the very dawn of the drama, the playwright sought his motive in novels, and while the masters of the craft were content to steal a hint and make a masterpiece, the journeymen, clinging too close to their model, produced nothing better than a series of dialogues. When Tom Heywood failed to convert *The Golden Ass* into a respectable masque, our unknown writer could not hope to turn so inconsequent a piece as the *Æthiopica* into a consistent assemblage of acts and scenes. And his enterprise fared so ill that not even literary curiosity can prompt an admiration of *The White Æthiopian*. No ingenuity of construction, no dignity of phrase redeem the reckless essay from contempt. In describing Theagenes (among the *dramatis personæ*) as a 'gymnosophist,' and giving him for companions two other gymnosophists, the author reveals a solitary flash of unconscious humour. But it is insufficient to condone a prologue, four acts, and an epilogue, composed

The White Æthiopian

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in rhymed couplets and interrupted by songs. The play, perchance, was written by some student of the University, at once to display his erudition and to win him a welcome at a tavern. By a wayward chance it survives, while oblivion snatches much that is ten times more worthy, but not even its antiquity has procured for it the honour of print.

In Verse

Still more remarkable is William Lisle's *Famous Historie of Heliodorus*. 'Amplified, augmented, and delivered para-'phrastically in verse.'[1] The earliest edition is dated 1631, and the prefatory fragments are enough to prove that had William Lisle elected to write in prose, his work would have had a fantastical interest. For though he displays a profound ignorance of verse, he handles prose with a euphuistic curiosity. The testimonies wherewith he prefaces the translation are set forth in the most whimsical terms. Here, according to Lisle, is Melancthon's judgment upon Heliodorus: 'His style is neat, not smelling, full of excellent 'variety, delivering counsailes, occasions, events and affec-'tions even to life.' Still more high-sounding is his version of Dempster's eulogy: 'Heliodorus, the Phœnix of Phœnicia: 'and elegant writer of chast Love, and in the contexture of 'this History a most elaborate Author.' And thereupon Lisle, laying hands on this Phœnix of Phœnicia, turns him to ashes. He elected the rhymed couplet to represent the prose of Heliodorus, and he wrote it like a schoolboy:

Melancthon's Eulogy

Dempster's

[1] This is the full style and title of a later edition: 'The famous Historie of 'Heliodorus. Amplified, augmented and delivered paraphrastically in verse; 'by their Majesties most humble subject and servant, William Lisle. Where-'unto is added divers testimonies of learned men concerning the Author. 'Together with a briefe summary of the whole History. London. Printed 'by John Dawson for Francis Eglesfield, and are to be sold at the signe of 'the Marigold in Pauls Church-yard. 1638.'

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Blacke-winged night flew to th' Antipodes
At sight of Morning Starre, and the Easterne seas
With-held the rising Beame, untill it guilt
The top of trees, and turrets highest built.

And so on for many a weary page. Nor was he content with this experiment: he must needs reflect upon his own language in a metrical preface. Thus his criticism opens:

About the tongues when divers with me wrangle,
And count our English but a mingle-mangle,
I tell them, all are such, and in conclusion
Will grow so more by curse of first confusion.

The familiar style, the outlandish words, the tripping metre, remind you (at a distance) of Charles Cotton, and no serious work was ever introduced by so flippant a fragment.

But with William Lisle English was not yet bankrupt in character, and it was a later generation that mimicked in another tongue the trivialities of the *Æthiopica*. For at last Heliodorus fell into the hands of Nahum Tate and a Person of Quality. Now, with the advent of the Person of Quality the art of translation died a miserable death. When this cultured abstraction, ill-equipped for the task, took the Englishing of Latin and Greek as its hobby, colour and distinction had vanished from our prose. The stateliness of the Tudor style was replaced by a glib facility, with nought to recommend it save a pretension of good sense and simplicity. Not one of the 'Various Hands,' for instance, who with Dryden's connivance murdered Lucian, rose to a proper understanding of his author, and yet all would doubtless have agreed that the ancient translators were outrageous barbarians. Such was the fashion of the time,

The Person of Quality

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and we are fortunate to-day in returning to a juster appreciation of the true masterpieces. To contrast a single page written by this particular Person of Quality, who chose Heliodorus for his own, with a page of Underdowne, is to distinguish a living, characteristic style from an effete and faded manner.

A Lower Deep

And yet, a worse fate was in store for Heliodorus—the fate of neglect. He is not adventurous enough to satisfy the common taste for blood, he is not introspective that the analyst should desire him. He is but a romantic, born out of season, blowing the trumpet, throwing down the glove, bidding his heroes enter the lists to compete for the smiles and the hands of fair women. If his episodes are old-fashioned to-day, it is because they have been unconsciously stolen by an unbroken line of novelists. But as he is not appointed to be read in schools, as his insipid style dismays the amateur, he is not likely to recapture his popularity. No, his best hope of immortality lies in this version of Underdowne. For Underdowne, though he had but little Greek, understood the language of Romance, and if he did not translate his author, he replaced him with a piece of prose as rich in invention as it is ingenious in style.

CHARLES WHIBLEY.



AN ÆTHIOPIAN HISTORIE

WRITTEN IN GREEKE BY

HELIODORUS

NO LESSE WITTIE THEN PLEASAUNT

ENGLISHED BY

THOMAS UNDERDOWNE

AND NEWLY CORRECTED AND AUGMENTED

WITH DIVERS AND SUNDRY NEW ADDITIONS

BY THE SAID AUTHOUR

WHEREUNTO IS ALSO ANNEXED

THE ARGUMENT OF EVERY BOOKE

IN THE BEGINNING OF THE SAME FOR

THE BETTER UNDERSTANDING

OF THE STORIE

1587

To the Right Honourable Edwarde Deuiere

LORD BOULBECKE, EARLE OF OXENFORD

Lord great Chamberlain of England,

Thomas Underdowne wisheth long and blessed life, with increase of honour.

AS they somewhat be more precise than I, (right honourable Earle) which would have noble men, and such as beare sway and rule in the weale publike, to be in all manner of sciences great Artistes, and altogether bookish: so doe I farre dissent from them that would have them unlettered and flat idiots: for the bookish man busily attending his owne study cannot carefully enough tender the state. For such is the property of knowledge, that it breedeth a contempt of al other things in respect of it selfe. As for the ignorant it is most evident and plaine, that he can have no manner of governance, or skill of regiment in his head. The Greekes in all

manner of knowledge and learning, did farre surmount the Romanes, but the Romanes in administring their state, in warlike factes, and in common sense were much their superiours: for the Greekes were wedded to their learning alone, the Romanes content with a mediocritie, applyed themselves to greater things. I doe not deny, but that in many matters, I meane matters of learning, a noble man ought to have a sight: but to be too much addicted that way, I think it is not good. Now of al knowledge fit for a noble gentleman, I suppose the knowledge of histories is most seeming. For furthering whereof, I have englished a passing fine and witty historye, written in Greeke by Heliodorus, and for right good cause consecrated the same to your honourable Lordship. For such vertues be in your honour, so hauty courage joyned with great skill, such sufficiencie in learning, so good nature and common sense, that in your honour is, I thinke, expressed the right paterne of a noble gentleman, which in my head I have conceived, it nothing did dismay me, or for that I was not knowen to your honour, neither may it seeme any rash attempt for that cause. For such is the force of vertue, that she maketh us to love, not onely our owne Countreymen by sight unknowen, but also strangers, which by lande and sea be severed from

us. Therefore I beseech your honour favourably to accept this my small travel in translating Heliodorus, which I have so well translated as he is woorthy, I am perswaded, that your Honor will lyke very well of. Sure I am that of other translatours he hath been dedicated to mighty Kinges and Princes. Therefore accept my good wil (honourable Earle) and if opportunitie shall serve hereafter, there shall greater thinges appeare under your Honours name. Almighty God geve you increase of honour, and keepe and defende you for ever and ever.

Your honours most humble to commaunde

THOMAS UNDERDOWNE.

AN ÆTHIOPIAN HISTORIE

TO THE GENTLE READER



TRANSLATED (gentle reader) not long agoe, Heliodorus Æthiopian history, which after I had committed to Maister Frauncis Coldocke, my friend, he caused the same to be published: wherewith (though not well advised) I was well contented, at that time: but nowe beeing by riper yeeres better advised, I am at thy hand forced, to crave pardon of my boldnesse. I am not ignorant that the stationers shops are to full fraughted with bookes of smal price, whither you consider the quantitie or contents of them, and that the losenesse of these dayes rather requireth grave exhortations to vertue, then wanton allurements to leudnesse, that it were meeter to publish notable examples of godly christian life, then the most honest (as I take this to be) historie of love: Yet, for as much as this once set abroade, cannot be called backe, I thought it meete to make it as perfect as I coulde, and to reforme it from those so many horrible escapes, as both my absence which sicknesse procured, as also the unskilfull negligence, or unskilfulnesse and negligence of the Corector or Printer, or both, have filled it with all. For this cause have I (though unwilling) viewed it againe. If I shall commend the reading of it to any, I might find other better to be commended. If I shall compare it with other of like argument, I thinke none commeth neere it. Mort Darthure, Arthur of little Britaine, yea, and Amadis of Gaule, etc. accompt violente murder, or murder for no cause, manhoode: and fornication and all unlawfull luste, friendely love. This booke punisheth the faultes of evill doers, and rewardeth the well livers. What a king is Hidaspes? What a patterne

of a good prince? What happy successe had he? Contrariewise, what a leawde woman was Arsace? What a paterne of evill behaviour? What an evill end had shee? Thus might I say of many other. But although gentle reader I might well defend the edition of it with good reasons and many, yet had I rather excuse it. By this meanes I hope I shall best satisfie all, and least offend those whom I most desire to please, those I meane whose judgments are soundest, and farthest from corruption. Fare well: and God graunt that my labour be profitable to all, (for I feare not, but that it wilbe pleasaunt to many) and that none thereby take occasion of offence or doing amisse. What I have done herein, conference with the former edition wil declare. The notes in the margent wil well supply the want of a table.

Fare well.

Of the Author out of the Latine Translation

HELIODORUS Emesenus Sophista, the sonne of Theodosius, seemeth to be hee who Philostratus maketh mention, calling him an Arabian, for that as I suppose, those countries are neare the one unto the other. For Emesa (which is also called in the mappes Emesos) is a citie of Phœnicia. And thus much may you gesse of the Author, both by that Philostratus hath written, and by the matter also declared so largely. For although the things contained in the historie be altogether fained, yet are they by him made to agree very pleasantly. In the stile is much exquisite diligence, yet doth it bring with it a certaine delightful oblectation, united, as is meete in such an Argument, with singular myrth.





THE FIRST BOOKE OF

AN ÆTHIOPIAN HISTORIE

OF HELIODORUS

THE CONTENTS OF THE FIRST BOOKE

In it is declared the taking of Theagines and Cariclia, by Thyamis captaine of the theeves of Ægypt, and howe they were brought into their countrie, which is called the Pasture, where, in Thiamis his house, they fel acquainted with Cnemon a Græcian, who telleth an excellent tale of his estate. After this is declared the taking of Thyamis by Mitranes, and the burning of the island, and this did Nausicles by a great summe of money, procure Mitranes, captaine of the watches to doe, because Thermutes one of Thyamis his men had taken from him a lover of his, named Thisbe, which hee brought to Athens.

THE FIRST BOOKE

AS soone as the day appeared, and the Sunne began to shine on the tops of the hilles, men whose custome was to live by rapine and violence ranne to the top of a hill that stretched towards the mouth of Nylus, called Heracleot: where standing awhile they viewed the sea underneath them, and when they had looked a good season a far off into the same, and could see nothing that might put them in hope of pray, they cast their eyes somewhat neare the shoare: where a shippe, tyed with cables to the maine land, lay at road, without sailers, and full fraughted, which thing, they who were a farre of might easily conjecture: for the burden caused the shippe to drawe water within the bourdes of the decke. But on the shore every place was ful of men, some quite dead, some halfe dead, some whose bodies yet panted, and plainly declared that there had ben a battell fought of late. But there coulde be seene no signes or tokens of any just quarell, but there seemed to be an ill and unluckie banket, and those that remained, obtained such ende. For the tables were furnished with delicate dishes, some whereof laie in the handes of those that were slaine, being in steede of weapons to some of them in the battaile, so souddenly begunne. Others covered such as crope under them to hide themselves, as they thought. Besides, the cuppes were overthrowen, and fell out of the handes, either of them

that dranke, or those, who had in steade of stones used them. For that soudaine mischiefe wrought newe devises, and taught them in steade of weapons to use their pottes. Of those who lay there, one was wounded with an Axe, an other was hurte with the shelles of fishes, whereof on the shore there was great plentie, an other was al to crushed with a lever, many burnt with fire, and the rest by divers other meanes, but most of all were slaine with arrowes. To be briefe, God shewed a wonderfull sight in so shorte time, bruing bloude with wine, joyning battaile with banketting, mingling indifferently slaughters with drinkings, and killing with quaffinges, providing such a sight for the theeves of Egypt to gaze at. For they when they had given these thinges the lookinge on a good while from the hill, coulde not understande what that sight meante, for asmuch as they saw some slaine there, but the conquerours coulde they see no where, a manifest victorie but no spoyls taken away, a shippe without mariners onely, but as concerning other things untouched, as if shee had beene kept with a garde of many men, and lay at road in a faulse harboure. But for all that they knew not what that thing meant, yet they had respect to their lucre and gaine.

No strange sightes can make theeves forget their hope of gaine.

A description of a comelie maiden.

When therefore they had determined that themselves were the victors, they drewe neare unto the same: and not being now farre from the ship, and those that were slaine, they saw a sight more perplexed then the rest a great deale. A maid endued with excellent beautie, which also might be supposed a goddesse, sate uppon a rocke, who seemed not a little to bee grieved with that present mischaunce, but for al that of excellent courage: she had a garland of laurell on her head, a quiver on her backe, and in her lefte hand a bowe, leaning uppon her thigh with her other hande, and looking downeward, without mooving of her head, beholding a certaine young man a good way off, the which was sore wounded, and seemed to lift up himselfe, as if he had bin wakened out of a dead sleepe, almost of death it selfe: yet was he in this case of singular beautie, and for all that his cheekes were besprinkled with bloude, his whitenes did appeare so much the more. He was constrained for griefe to cloase his eyes,

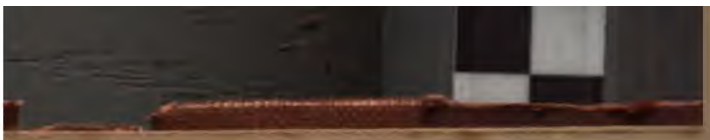
yet caused he the maide to looke stedfastly upon him, and these things must they needs see, because they saw her. But as soone as he came to him selfe a little, he uttered these words very faintly. And art thou safe in deede my sweet hart, quoth hee? or else hast thou with thy death by any mischance augmented this slaughter? Thou canst not, no not by death, be separated from me. But of the fruition of thy sight and thy life, doeth all mine estate depend. Yea in you (answered the maide) doeth my whole fortune consist, whither I shall live or die, and for this cause, you see (shewing a knife in her hande) this was hetherto readie, but only for your recovering was restrayned. And as soone as shee had saide thus, she leapt from the stone, and they who were on the hill, as well for wonder, as also for the feare they had, as if they had beene stricken with lightning, ranne everie man to hide them in the bushes there beside. For she seemed to them a thing of greater price, and more heavenlie, when shee stoode upright, and her arrowes with the sudden moving of her bodie, gave a clashe on her shoulders, her apparrell wrought with golde glistered against the Sunne, and her haire under her garlande, blowen about with the winde, covered a great part of her backe. The theeves were greatly afraide of these thinges, the rather for that they understoode not what that should meane which they sawe. Some of them said indeede it was a Goddesse and Diana, other said it was Isis, which was honoured there: but some of them said it was some Priest of the Gods, that replenished with divine furie had made the great slaughter which there appeared, and thus everie man gave his verdite, because they knewe not the trueth. But she hastilie running to the young man embraced him, wept for sorrow, kissed him, wiped away his bloud, and made pitifull mone, being very carefull for his safetie, which thing when the Ægyptians had seene, they turned their opinions: And are these, said they, the workes of a Goddesse? would a Goddesse kisse a dead man with such compassion? They determined therfore with themselves, that it was best to take hart of grace, and go know what the matter was in deede. When they had therefore encouraged each other a little, they ranne downe, and found the maide busie in

An evill life is full of feare, and men of evil conversation tremble where no feare is.

dressing the young mans woundes, and comming behinde her suddenlie, stoode still, and durst neither speake nor doe anie thing more for their lives.

When she heard the sounde of somewhat about her, and their shadowes before her eyes, she lifted herselfe up a little, and looked backe, but stouped againe straight, no whit abashed to see the theeves in harnesse, but applyed her selfe only to bind up his wounds that lay before her. Such is the force of earnest desire and true love, it despiseth all outward chaunces, be they pleasant or otherwise, onely beholding that which it loveth, and thereabout bestoweth all diligence and travell. But when the theeves passed by and stoode before her, and seemed that they would enterprise somewhat, she lifted her selfe up againe, and beholding them blacke coloured, and evil favoured, sayde: If you be the sprites of those who are slayne here, you trouble us wrongfully, for most of you were slayne with your owne hands. As for us, if we slue any, we did it but in our owne defence, to repell the violence which was proffered to my virginitie, but if you be men alive, it seemeth you are theeves, as maye be deemed by the time you come in, you may doe us a pleasure to ridde us from these present miseries, and by death to finishe this our unhappie tragedie. Thus did shee sorrowfully lament, but they not understandinge what she sayde, left them there, accounting their own infirmitie, a sufficient guarde to keepe them, and hasted to the shippe, and brought out that which was in the same: everie man bearing out as much as he coulde of golde, silver, precious stones, and sylke, not regarding other things whereof therein was great store. And when they thought, they had enough, and there was such plentie as might seeme to satisfie the theeves desire, laying their pray on the shore, fell to division of the same, not according to the worth and value of that they had, but contented them selves with equality of weight. As for the young man and the mayde, they would take order for them afterwarde. In the meane time an other company of theeves, whereof two horsemen were captaines, came towarde them: which thing as soone as those sawe that had been there before, not of courage to sturre against them, ranne away as

Death the ende of all miserie.



fast as they coulde, without taking with them any part of the pray, that they might give their enemie no occasion to pursue them. For they were in number but tenne, and those who came upon them were three times as many. And nowe was the maide a prisoner againe, but yet, not in durance at all. The robbers although they hasted to the spoile: yet partely, bicause they knewe not what those thinges signified which they sawe, and partly also for feare staied them selves a while, thinking that the former slaughter had bene made, by the theeves that had bene there before. But when they behelde the maide, though straungly yet seemely apparailed, which despised those dangers that hanged over her head, as though they had bene none, and altogether imployed her travell, to ease the young mans wounds, and took his greefe as heavily as her owne sorrowe, they were not onely stroken with her beautie and hawtines of minde, but wonderfully moved with the comelines of the wounded mans person. Such was the seemelines of the countenaunce, and talnesse of his stature, even as he lay along afore them. For by this time was he a little amended, and his personage had recovered his olde handsomnesse againe. At length after they had behelde them a good while, and he drewe neare who was their maister, hee laide hand on the maide, and bad her arise and followe him. Shee, although she understoode not what he said, not conjecturing what he wished her to doe, drewe the yong man with her, otherwise shee would not onely not depart from him, but poynting with a knife to her heart, threatned that shee would kill her selfe, if they carried them not both togethers. Which thing, when the maister partly by her talke, but more plainly by her gesture, understoode, hoping also to use his further helpe in great affaires if he might recover his helth againe, alighted him selfe from his horse, and commanded his harnes-bearer likewise so to doo, and set his prisoners on them, commaunding the reste when they had gathered up the pray to followe them, him selfe like a lackie ranne by their side and staied them upright, if by means of their infirmitie they were in danger to fall. Surely this deede was not without much glorie, for hee, who was their maister, waited upon them, and he who tooke them

See what comelinesse of personage doth.

BOOKE I

prysoners, was content to serve them. Such is the appearance of very nobilitie, and the force of comelines, which can subdue the disposition of theeves, and bring under the wilde and savage. When they had gone about a sixteene furlongs, by the Sea side, they turned downe straight to the foote of the hill, and left the Sea on their right hand. And having gone over the toppe of the sayd hill, they hasted to a Poole that lay on the other side thereof, the manner thereof was thus. The whole place is called the pasture of the Egyptians, about the which is a lowe valley, which receiveth certaine exundations of Nylus, by meanes whereof it becommeth a poole, and is in the midst very deepe, about the brimmes whereof are marishes, or fennes. For looke, as the shoare is to the Sea such is the Fennes to every great Poole. In that place have the theeves of Egyyt, how many soever they bee, their common wealth. And for as much as there is but a litle land without the water, some live in small cottages, other in boates, which they use as wel for their house, as for passage over the poole. In these doe their women serve them, and if neede require, be also brought to bedde. When a childe is borne first, they let him sucke his mothers milke a while: but after they feede him with fishes taken in the lake, and rosted in the hoate sunne. And when they perceive that he beginnes to goe, they tie a cord about his legs, and suffer him but onely to goe about the boate, teaching him even at the first after a new fashion to goe by a haulter. And thus rudeseby so ever is borne and bred in the poole, accounteth the same his countrey, and a sufficient defence, for the safetie of the theeves. And for that cause all such people come thether very fast, for they all doe use the water in steade of a wall. Moreover the great plenty of reede that groweth there in the Moozy ground, is in manner as good as a bulwarke unto them. For by devising many crooked and cumberous wayes, through which the passages to them by oft use are very easie, but to others hard, they have made it as a sure defence, that by no sudden invasion they may be endammaged. And thus much as touching the Lake, and those Roges that inhabit the same. About the sunne setting commeth home their Captaine with all his

What true nobilitie can doe.

The habitation and place, where the theeves of Egypt aboade described with their common wealth, and trade of life.

The Education of their children.

How they be defended.

retinue. Then tooke they the young couple from their horses, and layd their pray aboorde certaine Boates, and the rest of the Robbers that taryed at home, which was a great sort, ranne to meet the Captain from out of everie part of the fenne, and welcommed him as if he had beene their king. But when they considered the multitude of the spoyles that they had wonne, and saw the beautie of the maide to be so heavenly a thing, they gessed that their companions had robbed some church, and that they had brought away the Priest of the Goddes, or rather the lively picture of the Goddesse her selfe. And thus they conjectured by the maide, because they knewe not what had beene done. And therefore they gratulated their Captaine in heartie wise, for his valiant exploite, and so brought him into his owne house, which was an Ilande farre from the rest, separated to his onelie use, and a fewe other, who most commonlie used to keepe him company. Whither after he was brought, he commaunded the other to depart everie man to his owne house, charging them the next day all to wayte uppon him. Him selfe with a fewe other that taried with him, after they had made a short supper, delivered the young folkes to the custodie of a Grecian, whom he had taken a fewe dayes before, that he might be their Interpreter, letting them have a corner of his owne house, not farre from his lodging, with commaundement, as well diligentlie to see to the wounded young man, as curiouslie to looke to the maide, that she by no meanes should be annoyed. But he, what with his former travel the day before, and also with care of his present affaires, fel a sleepe. And when all was whiste in the marish, and every man at rest, the maide tooke that occasion, and absence of men, to be a fit time, to lament and waile, and the rather for that in the night, shee coulde neyther see or heare anie thing, that might comfort her, but contrariwise move her to sorrowe: when therefore with her selfe secretlie shee had wailed alone (for she was by the Captaines commaundement separated from companie, and laide in a simple bedde) and wept very bitterly, Apollo (said she) how much more grievous punishment doest thou take of us then we have deserved? Hast thou not beene sufficientlie re-

The Captain's habitation.

Cariclia her pitifull complaint.

venged on us for that that is past? For as much as wee are farre from our frendes and kinsfolkes, and that wee were taken by Pyrates, and subject to six hundred daungers more by Sea, but that nowe againe wee must on the Lande fall into the handes of theeves and robbers: beside, who knoweth whether any thing worse is like to light upon us? when wilt thou make an ende? if in death, that shalbe voide of injurie. Oh that death woulde like me wel: but rather then any man shoulde filthilie knowe me, which Theagines never did, truelie with haulter I woulde ende my life, reserving my selfe pure and chaste (as hitherto I have done) even unto death, and thereby gaine a beautifull Epitath for my singular virginitie, and no judge shall bee so cruell as thou. While she spake thus, Theagenes willed her to be content, and saide: Mine owne deare hearte and onelie joy Cariclia, ceasse your mourning, I know you have just cause to complayne, but in your thus doing, you displease God a great deale more then you thinke, neyther have wee neede to provoke God to wrath, but rather to pray, for that which is mightyer, must with prayers, and not with accusation be appeased. You give me in deede good counsel (quoth she) but I pray you tell me how you fare: Better (said he) then I did yesternight, since this young man trimmed my wounds, whereby the burning heat of them is wel cooled. Yea (quoth he who had the charge to looke to them) in the morning you shall see they shalbe in better case, for I wil provide such an hearbe for you, that within three dressings shal heale up your wound. And this I have proved true by experience, for if any that were under this captaine since I was taken prisoner, in any conflict hapned to be wounded, he never needed many dayes to be cured. For that I am greatly moved with your estate, you neede not marvell at all, for you seeme to be in as ill case as I, and I have the more compassion on you for that you be Grecians, because also I my selfe am a Grecian borne. A Grecian, oh immortall God, cried they out suddenly for joy, a Grecian in deede both in tongue and countrey. Hereafter we trust to have some respite from our mishaps. But what must we call you, sayd Theagenes? Cnemon, answered hee. Of what part of

Cariclia her worthie chastitie.

Theagenes comforteth Cariclia.

Good counsell.

Greece said Theagenes? Of Athens, answered he. And how came you here? saide Theagenes. Peace, I pray you (quoth he), and aske me that question no more, let us leave that to such as write tragedies. Neither at this time woulde I gladly encrease your sorrowes with repeating mine, besides that, the night is so farre spent, that the rest woulde not serve to tell you the same, and we have great neede to take rest, and sleepe after our great travell. But when they woulde not cease, but were stil very instant to have him tel the same, accompting it a great comfort to heare any man have as ill lucke as they had themselves, Cnemon began in this sorte.

Cnemon his excellenttale.

My Fathers name was Aristippus, hee was borne in Athens, one of the upper Senate, as rich as any Comoner in the Citie, he, after the deceasse of my mother, applyed his minde to marrie againe, thinking it an unreasonable thing for me, his onely sonnes sake, still to be of an uncertaine and doubtfull minde. He doth therefore bring home a little woman somewhat fine, but passing malicious, named Demeneta: as soone as shee was married, she reclaimed my father all to her owne lure, and made him doo what she liste, entising the olde man with her beautie, and was very curious in many other pointes, for if any woman ever knew how to make a man mad of her, she was better skilled in that art then any man woulde thinke, but especially when my Father went foorth she would bee sorrowfull, and runne to him when he came home and blame him much for his long tarrying, and not sticke to tell him, that shee would have dyed if hee had tarried never so little longer: At everie worde would shee imbrace him, and moist her kisses with teares, with which meanes my father was so bewitched that he never was wel but when he either had her in his armes, or els looked uppon her: above all other, shee would have me in her sight, as if I hadde beene her owne sonne, by this meanes also making Aristippus to love her the better, Sometimes woulde she kisse me, oftentimes woulde she wish, that shee might pastime her selfe with me, wherwith I was wel content, mistrusting nothing lesse, then that she went about, marvelling also that shee bare such a motherly affection toward me. But when she came to me more wantonly, and that her kisses were more hote than beseemed an honest

Meanes whereby dissembling women through hypocrisie allure men to love them.

His honest disposition.

woman, and her countenaunce passed modestie, then many thinges caused mee to suspecte her, therefore I conveied my selfe away, and woulde nothing regarde her faire wordes. I will lette other thinges passe, which would be too long to tell, by what meanes she went about to winne mee, what profers she made, how sometime she woulde call me her pretie boy, sometime her sweete heart, then her Heyre, after, her owne life, last of all to these her faire names, would she adde many inticements with especiall consideration what I liked best: so that in grave affaires she woulde behave her selfe like my mother, but if she list to dally, then woulde she manifestly declare her love. At length suche a chance befell when

The Atheniens feaste called Quinquatria.

Pallas high feast called Quinquatria was celebrated, on whiche the Atheniens were accustomed to consecrate a shippe by lande, and I (for I was not then sixteene yeares olde) had soung the usuall Hymne of her praise, and done other ceremonies, and rites due to the same, even as I was attired in my robes, and my crowne on my head, I came home, shee, as soone as shee espied me, was by and by distraught of her wittes and not able with policie to cover her love any longer, but for very desire ranne to mee, and tooke me in her armes, and sayde: Oh my young Hippolitus, and my deare Theseus; In what case was I then thinke you, who even nowe am ashamed to tell you the same. That night my Father supped in the castell, and as it often happeneth in such company, and publique resort, he determined to lie there all night: that night she came to me, and strived to have an unlawful thing at my hand. But I with all my power withstoode her, and regarded, neither her flattering wordes, nor faire promises, no, nor her threatninges: wherefore, fetching a sighe from the bottom of her hart, for that time departed, but within two

Demeneta inventeth how to greeve Cnemon.

nightes after, like a mischevous queane she sought all meanes possible to entrappe me. And firste of all, she kepte her bedde, and when my father came home, and asked her howe she fared, made him answere, that she was sick, but when he was very importunate, and desirous to knowe what shee ailed: The goodly young man (said shee) that loved me so well, Sonne to us bothe, whome I (the GODS knowe) loved a greate deale better then you, when he perceived by certaine

tokens that I was greate with childe by you, whiche thing I concealed from you (untill I knewe the certeintie my selfe) and wayting for your absence, when I counselled him as my manner was, and perswaded him to leave haunting of harlottes; and too much drinking (which thinges I knewe well inough, but woulde never tell you of them, least thereby I shoulde incurre the cruell suspicion of a stepmother with you) while I say I talked with him of these things alone, no more but he and I, least he should be ashamed, I will not tel the worst, for I am abashed so to doe, nor in what manner he revyled both you and me, lastly spurned mee on the belly, and hath caused mee to bee in such case as you see. As soone as he hearde this, he sayde nothing, nor asked me no questions, neither gave me leave to speake for my selfe, but perswading him selfe, that she, who loved me so well, would by no meanes belie me, as soone as he founde me in a certaine corner of the house, boxed me with his fistes, and calling his servaunts together, scourged me with roddes, and woulde not suffer mee to knowe (which all men doe) why I was cruelly beaten. When his anger was wel cooled, and he came to himselfe againe, I said to him, father, yet now at length I pray you tell me why I have had thus many stripes, wherewith he much more incensed, oh cleanly dissembler, (sayd he) he would know his owne misdeede of me, he went in againe to Demeneta, but she not content with this, devised such an other sleight against me. She had a maide called Thisbe which could play wel on the virginalles, and was otherwise faire, and a very proper wench. Her she made a stale for me and commanded her to love me, and by and by she did so in deede, and where she refused me, oftentimes attempting her before, now she allured me with countenance, beckes, and many other signes. Now was I somewhat proude, for that of a sudden I was become beautifull, and in deed on a night, when she came to my bedde, thought no scorne to make her roome. She lyked her intertainment so well, that she came againe and continually haunted my bedde. At length when I gave her counsel to use circumspection in this matter, and take heede that her mistresse found her not with me, Cnemon (said she) you seeme to be too simple, if you counte it a

Aristippus wrath against Cnemon.

Womens wrath never hath end.

BOOKE I

daungerous matter, for me being a bonde mayde bought with money, to be taken a bedde with you, what punishment thinke you her worthie, that professinge her selfe a free woman, and lawfully married hath a husband, and yet playeth the naughtipack: Peace (quoth I) I cannot beleeve that. Yes (said she) if you wil, I wil deliver the adulterer to you, even in the deede dooing. If you will so doe (quoth I) you shall doe me a pleasure. With all my heart (said she) not only for your own sake, who hath beene injured by hir tofore, but for mine also, who for that she hath me in jelousie, am used of her very extreemelie: wherefore, if thou be a man, apprehende him. I promised her I would so do, and she for that time went her way. About three nights after, she came, and waked me out of my sleepe, and tolde me that an adulterer was come in, and that my father upon occasion suddenly was gone into the countrey, and he according to appointment, was gone to bedde to Demeneta, therefore it was expedient for me to haste to bee revenged, and put on my sworde, that the knave might not escape. I did so, and taking my sworde in my hande, followed those which carried a candle before, and went to the bedde chaumber. When I came neare the doore, and perceived the glimering of a candle through the slivers and the doores lockt: Verie angrie as I was, brake up the doores, and ranne in crying out, where is that same villaine, the worthie lover of this chaste Dame? Which when I had said, I came to the bedde in minde to slea them both, but therewith my Father (O God) leapt out of the bedde, and falling on his knees, before me, saide, My sonne, have pitie uppon thy Father, spare his white haires, that hath brought thee up. We have done thee wrong in deede, yet not so great that therefore with deathe, thou shouldest be revenged on me. Give not so much to thy wrath, neither by thy Fathers bloud imbrue thy handes. This with much more spake my father, humbly upon his knees, desiring me to save his life. But I, as I had ben striken with a thunderboult, stood still amased, and looked round aboute after Thisbe, who had I knowe not howe conveied her selfe away, neyther had one worde to say, neither coulde I tell, what was best to do, and in this case my sword fell out of my hands, which Demeneta straight way

Cnemon deceived by Thisbe.

caught up, and my father then out of daunger, laide handes upon me, and commanded me to be bound, Demeneta in the meane while many wayes moving, and setting him on, Did I not tell you this before (cried she) that it was best to look to the princocks: which would no doubt if time served attempt somewhat. I looked in her face and perceived her minde well inoughe. And he answeared, You tolde me in deede but I beleeved you not. And thus was I in bondes, and he would not give me leave to tel him, how the matter was handled. As soone as it was day, he brought mee bounde, as I was, before the people, and strewing ashes on his heade, saide, I brought not up my sonne, (yee men of Athens) to see him come to this ende, but trusting he would be a staffe to staie mine age upon: as soone as he was borne, I brought him up gentlemanlike, and set him to schoole, and when I had well placed him among our kinsfolkes, and written him in the number of other younge men, his equals, and according to the lawes of this Citie, made him one of our Citizens: lastly I ledde not a very quiet life for his sake, he hath not onely forgotten all these thinges but also diversly injuried me, and beaten this woman, who according to our lawe is my second wife. At length he came to me by night with a sword in his hand, and was no further from being a parricide, but that Fortune hindred him, and by a souden feare, his sworde fell out of his hand. I flee to you and tell you thereof. And althoughe by the Lawe I might with mine owne hand slea him, yet I woulde not: therfore remit I my whole cause to your discretion, thinking that I shall doe better, if I punish my sonne, rather by publique lawe: then private bloudshedde: and therewithall he wept, so did Demeneta also, and fained herselfe to be very sorowfull for my mishappe, calling me an unhappie creature, as truely shee might, beeing in daunger to die before my naturall time whom evill sprites had stirred against my parentes. Not onely did she so much outwardly lament as she testified the same with her teares, and as though her accusation had beene true, with weeping shee confirmed the same. And when I craved licence to speake for my self, the scribe came to me, and propounded this straite question, whether I came to my

Cnemon bounde.

Demeneta stirring his father against him.

Aristippus Oration against his sonne Cnemon.

See a right stepmother pointed out.

Few are friends in extremitie.

father, or not, with a sword in my hand, I did (quoth I) but I wil tell you howe. Therewith everie man cried out, and said, that I ought not to speake for my selfe: wherfore some judged me worthy to be stoned to death, other to be hanged, and some to be cast headlong into the dungeon. All this while that they were consulting of my punishment, I cried out, Oh my cruell stepmother, alas for my stepmothers sake, am I thus troubled, my stepmother killeth me without judgement, and many marked my wordes very well, and began to suspect as it was in deede, but for all that at that time, could I not be heard, such was the tumult, and noise of the people. And when the voices were reckoned, those, who condemned mee to die, were a thousand seven hundred, whereof the one halfe woulde have me stoned, the other caste into the dungeon, the other, of whom was aboute a thousande, crediting somewhat the suspicion they had conceived of my stepmother, gave sentence that I shoulde be banished for ever, yet those prevailed, for although they were fewer than the whole number of the rest, yet forasmuch as the other voices differed, severally compared with everie one alone, a thousand was the greater number, and thus was I banished from my fathers house, and native countrie. And for all that, yet was not Demeneta unpunished, but howe, you shall hereafter knowe. Now wee must fall to sleepe, for it is farre into the night, and you have neede to take a great deale of ease. Nay sayd Theagenes you shall more greeve us, if you tell us how this mischievous woman was punished. Sith you will needes knowe, then sayd Cnemon, give eare. I in suche case as I was, after I had this judgement, came to the haven, and finding a ship ready to depart, sailed to Ægina, for I knewe I had some kinnesfolkes there, by my mothers side. When I arived there and had found those I sought for, at the first, I lived pleasantly inough there: about a twentie daies after, roming aboute as I was wonte to do, I walked downe to the haven, and behold a barke was within kenning. I stayed there a litle, and devised with my selfe whence that barke should come, and what maner of people should be in her. The bridge was scante wel placed, when one leapt out, and ranne, and imbraced me (his name was Charias one of my com-

He setteth foorth.

panions,) and said, Cnemon I bring thee merry tydinges, now art thou well revenged upon thine enemie, Demeneta is deade. Charias saide I, welcome, but why doe you not tell me these joyfull newes, but passe over them, as if they were not needefull to be knowen, I pray tell me the manner of this revenge. Surely I feare much that she died not as other folkes doo, neither escaped shee such death, as well shee had deserved. Justice quoth Charias, hath not utterly forsaken us, according to Hesiodus minde. But although shee winke a while uppon the misdeedes of men and prolong the revenge a good season, yet at length shee casteth a terrible eye upon such offendours, who also hathe taken just punishment of the mischievous Demeneta, neyther was anything either saide or done, whereto by Thisbe, for our olde acquaintance, I was not made privie. After thine unhappie father had procured thine unjust banishment, repenting of that hee had donne, conveied him selfe to a certaine solitary manour of his, from the company of men into the countrie and there lived eating (as the Proverbe saith) his owne harte out. But she streightway became madde almost, and with more hotte desire loved thee absent, neither at any time ceassed she from sorrow, as though she lamented thy chaunce, but rather in deede her owne mishappe, (and oh Cnemon, my prety Boy, daye and night would she crie) calling thee her owne life, in so much that when women of her acquaintance came to visite, and comfort her, they wondred greately, that shee a Stepmother, shoulde beare such motherly affection towarde thee, but shee woulde make them aunswere, that it was a greater griefe to her, then, that by any comfortable wordes it might be asswaged, and that fewe of them knewe what a coresie it was to her hart, and when she came againe to her selfe, she woulde muche accuse Thisbe, in that she had not served her well: Oh howe ready art thou (would she saie) to doe mischiefe, who haste not nowe helped me in my love, but rather caused me to lese, in the turning of an hande my most joye, neither grauntedst thou me any time to change my minde: and therewith gave manifest tokens, that she woulde do her some harme. She perceiving her to be very wroth, and almost overcome with sorrow, and prepared to doe some greate

Charias bringeth Cnemon newes of Demenetas death.

Though justice deferreth long: yet she striketh sore at last.

Aristippus is sorrowfull for the losse of his sonne.

Demeneta loved Cnemon better when he was gone.

Demeneta accuseth Thisbe.

mischiefe to her, being set on as well with anger, as love, determined to prevent her; and by beguiling her, to provide for her owne safetie. Wherefore she entred in to her and sayd, What a do is this mistresse? and why do you accuse thus your mayde, for my part I have always heretofore done, and even now also did as you commaunded me. If anything happened not according to your minde, you must ascribe that to fortune, and if now also you will commaunde me to devise some remedie for your present sorrowe, you shal easilie perceive, you shall not want my good will. What remedie (replyed she) is there possible to be found, seeing he who canne doe the same, is by distance of place separated from me, and the unhoped for lenitie of those, that gave sentence on him, hath killed me? for if he had beene stoned, then also in me, had beene quenched, and dead the blasing flames of my burning desire. 'For that whose hope is past, is taken 'from the hart, and that which is looked for no more, causeth 'greeved mindes to intermit all manner of sorrow.' Now me thinketh I see him, and in his banishment heare him, how hee casteth in my teeth the unjust guiles that I ensnared him with, as a thing shamefullie done, so that I blushe to speake to him; sometime me thinketh he commes toward mee, and I shall enjoy him; sometime I determine to goe towarde him, in what coast of the world so ever it be. These thinges set me on fire: these thinges make mee mad. But, oh ye Gods, I have as I deserve, for why did I not rather with good wil seeke to winne him, then by craft to compell him? Why did I not humbly praye him, then like an enemie persecute him? Hee would not take me at the first, and by good reason, for I was an other mans. He feared to defile his Fathers bed, but happily either by time, or fair words he might have bene allured to be more gentle unto me. But I rude and cruell, as though I loved no man, and had authoritie to compel him, because he obeyed me not at the first, and for that he despised Demeneta, whom in beauty he farre excelled, have committed an heynous crime. But O my Thisbe, what remedie is that, which thou wouldest devise for me, or saiest is easie? Mistresse (quoth she) many men think that Cnemon is gone out of the citie, and territorie of

Tokens of a guiltie conscience.

Athens as he was judged to doe: But I knowe well inough, who have searched all thinges narrowlie for your sake, that he keepeth himselfe secretely in a certaine place before the Citie. You have hearde of one Arsinoe I knowe wel, shee that playeth so well on the virginalles, with her he lyeth, for the mayde after his miserie tooke him in, promised to goe away with him, and keepeth him at her house untill shee can provide all thinges readie for her journey. Oh happy Arsinoe (saide Demeneta) both for the former acquayntaunce which she had with Cnemon, and for the banishment, which shee shall have with him: but what doe these thinges touche us? Much, mistresse, saide shee. I will say I love Cnemon, and will desire Arsinoe, with whom I have beene well acquainted a great while, by reason of my art, that she woulde in her steede suffer me to lye with him one night. Which if I shall obtayne, it shall be yours, and he shall thinke you to be Arsinoe, and in her place shall you be with him: and I wil provide for that also, that when he hath drunke a little, hee shall goe to bed, and if you gette that you desire, then shall it be best for you to geve over your love. 'For in many the first 'experiment hath quenched such earnest desire, for the seede 'of love, wherewith we prosecute anything, is to have inough 'thereof,' but if this desire shall then also remaine (which God forbidde) then shall we make (as the Proverbe saith) a newe voyage, and seeke a newe waye: in the meane time, let us apply that which the present opportunitie permitteth. Demeneta allowed, and prayed this well, and prayed her not to slacke this determination at all. She craved of her mistresse but one day to bring this about, shee went to Arsinoe, and asked her if she knewe not Teledemus, she answered, yes. Let us have a chamber I pray you quoth she, for I have promised him this night, hee shall come first, and I will followe as soone as I have brought my mistresse to bedde. This done, shee went to Aristippus into the Countrey, and sayd to him thus, Maister, I come to you, to accuse my selfe and ready to take such punishment at your hande as your discretion shall thinke good. By mee you have loste your sonne, not willing in deede so to doe, yet of trueth an helper to the same. For when I perceived, my mistresse lived not well, but

Thisbe with like craft deceiveth her Mistresse as before she had Cnemon.

Thisbe accuseth Demeneta to her Maister Aristippus.

was injurious to your bedde, fearing not onely my selfe, if the matter came to light by any other for keeping her counsell, shoulde have some shrewde turne, but especially sorrowefull for your mishappe, who for loving your wife so entirely shoulde have such recompence, daring not my selfe to tell you of it, came one night, bicause no man shoulde know thereof, and tolde my young maister, that there was one, who used to play the harlotte with my young mistresse, hee thinking that then there had beene one with her in bedde (for hee was vexed before by her as you knowe well enoughe) taking his sworde in his hande verye angrie, and not esteeming that I saide: then there was none, but thinking that I had repented mee of bewraying the same, ranne like a madde man to your beddes side, what followed you knowe, now is the time that you may cleare your selfe of your son, though he be in banishment, and may take revenge on us both, who have done you wrong. I will shewe you this night Demeneta (which maketh the matter a great deale more hainous) lying with her freende in another mannes house without the Citie. If, sayde Aristippus, thou wilt shewe me this, I will make thee free, and my selfe shoulde revive againe, if I were revenged of mine enemie. I have beene greeved about the same in my conscience a great while, yet for all that, though I suspected no lesse, because I coulde not convince it by manifest proofes, I helde me content. But what must I do? You know (quoth she) the garden wherein remaineth a monument of the epicures, thither come a litle before night, and tarie for me: when she had saide this, she returned, and comming againe to Demeneta, Make ready your selfe, saide she, you must be fine, all that I promised you is done. Shee apparelled her selfe and did as Thisbe commaunded her, and when the evening was come, shee carried her to the place, as was appointed. When they came neare the house, she willed her to stay a while, and went in her selfe before, and desired Arsinoe to goe aside into another house, and let all thinges be quiet, for she said, the young man was somewhat shamefast, being but of late inured with Venus sportes. Shee was soone perswaded. Where returning, tooke Demeneta, and brought her in, and laide her in bedde and tooke the candle away

The Monument of the Epicures.

Thisbe deceiveth her mistresse.

(least you should know her, who were then in Aegina) and willed her to take her pleasure and say nothing, and I (she said) will fetch this young man in to you, for he is making merry hereby. Thus shee went foorth, and founde Aristippus at the place appointed, and willed him all the way as he came to binde the adulterer faste: he followed her, and when they were come to the house, he ran into the chamber, and finding the bedde by Moone light, I have thee (sayde he) O thou much hated of the Gods: While hee spake thus Thisbe, ranne to the doores, and made them give as great a crashe as she could, and cried out, O wonderfull thing, the adulterer is fledde, maister take heede you be not deceived againe. Peace (quoth he) and be of good cheare, I have this wicked, and mischievous woman which I most desired, and thus after he had taken her, brought her towarde the Citie. But she waying with her selfe (as is like) in what case shee was, the beguiling of her expectation, the shamefulnesse of her offence, the punishment decreed by the lawes, moreover vexing her selfe because she was taken in such sorte, but especially taking it heavily, that she was thus deluded, and flouted, when she came to the pit, which is in the compasse of the place where Platoes scoole was, you know it I am sure, where the Noble men and captaines doe celebrate the honor of such as are deceased, after the manner of our countrey, suddenly pulling her selfe out of the olde mans hands, leapt headlong into the same, and such an unhappy end had that mischeevous woman.

Demeneta is taken.

Demenetas death worse then her former life.

Then said Aristippus, In deede thy punishment hath prevented the Lawes. The next day he declared the whole matter to the people, and scant having obteyned pardon for that deede, hee went to divers of hys freendes, and devised with them, by what meanes he might obtaine leave for you to come home againe. Whether he have done any thing or no, I cannot tell, for as you see, before anything could be finished, I sayled hither about certayne businesse of myne owne. Notwithstanding you ought to bee in good comfort, that the people will consent easilie to your returne, and that your Father shortlie will come to seeke you, and fetch you home againe. Thus much Charias tolde mee. What followed, and how I came

hither requiring both longer talke, and time to tell: and therwithall he wept. So did the strangers also under cover of his calamitie, but in deede for the remembraunce of their own mishappes: and they had not ceassed from weeping, if sleepe in a manner flying upon them, for great desire, had not asswaged their teares. And thus they fell a sleepe. But Thiamis (for so was the maister of the theeves called,) when they had passed the greatest part of the night quietlie, was after troubled with certaine dreames, and therewith suddenly awaked, for about the time that cocks crowe, whether it be for that (as men say) they naturally perceive the conversion of the Sunne, when hee approacheth neere to us, and so are mooved to salute that God, or els, for too much heate, or desire of meat, by their crowing they geve such as dwell with them, warning to ryse to their worke, such a vision sent from God, appeared unto him. As he entred into Isis church at Memphis in his owne citie, he thought that all was on fire, and that the altar filled with all kind of beastes, did swimme with bloud, and that the Church porch, the Churchyard, and every place there about, were filled with the noise, and tumult of men: and that when he came into the priviest place of the Churche, the Gods mette him, and gave Cariclia into his hands, and said, Thiamis, I commit this maide unto thy fidelitie, yet having, thou shalt not have her, but shalt be unjust, and kill a stranger, but she shall not be killed. After he sawe this, he was troubled in his minde, casting this way and that way, how that which was foreshewed unto him might bee taken. At length, beeing weary of beating his braines thereabouts, he drewe the meaning thereof to his owne will, and construed it thus. Thou having shalt not have her, that is a wife, not a maid, any longer. By that thou shalt kill, he conjectured to be meant, thou shalt breake Himen, whereof for all that Cariclia shoulde not die, and thus did he interprete his dreme, following therein his own lust and desire. As soone as the day appeared, he commaunded the cheefe of those, who were under his jurisdiction to come unto him, and charged them to bring foorth their pray, which by a graver name he tearmed their spoyles; and calling for Cnemon, willed him also to bring those with him, who were

Two reasons why the cocks crowe.

Memphis. Thyamis his dreame.

His interpretation thereof.

committed to his custodie: as they were thus caried, Oh (said they) what shall become of us? and therewith they desired Cnemon, if by any meanes he might, that hee would help them. He promised so to doe, and badde them be of good cheare, affirming that their Captaine was not altogether barbarously disposed, but had in him some gentlenes and courtesie, as one that was come of a noble stock, but by necessitie compelled to followe such trade of life. After they were brought thither, and the rest of the companie made haste also, and Thyamis was sette in a higher place, then the rest in the Iland, which he appoynted the place of their meeting, and had commaunded Cnemon (for he understoode by this time the Egyptian tongue perfectly, but Thyamis was not very well skilled in the Greeke), to interprete what he said to the prisoners: My mates (quoth he) of what mind I have been ever toward you, you know very wel. For I (as you can beare me witnes) although I were the sonne of the priest of Memphis, but frustrate of the Priestly honour, for that my younger brother by craft beguyled me of the same: when I fledde to you, the better to revenge my wrong, and recover mine auncient estate, by all your voyces, made your Captaine, have hitherto lived with you, and not given any speciall honour to my selfe, more then to any of the common sort. But whither money were to be divided, I ever loved equalitie, or prisoners sold, I alwaies brought the summe foorth to you, 'accounting it the office of him, who will rule wel, to doe most 'himselfe, and take equall part of that is gotten, as others of 'the companie doe.' Such as were strong, I ever judged to you, and the feeble sort I solde to make money off. I never did wrong to women, for such as were of good parentage, I suffered to depart, either redeemed with money, or els for pittie of their ill hap, and such as were of inferior condition, whom not onely the law of armes made prisoners, but also their continuall use had taught to serve: I distributed to every one of you, to doe you service. At this time, of all the spoiles, I crave one thing onely of you, this strange maide, whom although I might give unto my selfe, yet I thought I should doo better to take her with al your consents. For it is a foolish thing, by constrayning a captaine, to seeme to do

The oration of Thyamis to his mates.

The duetie of a good Captaine.

Thyamis desireth to have Cariclia for his share, to make her his wife.

any thing contrary to his frends pleasure. Wherefore I crave this good turne at your hands, not for nought, but rewarding you agayne in such sorts that of all the other booty, I will have no parte at all, for seeing the propheticall sort of men, despiseth the common sorte of woman, I have decreed to make her my companion, not for pleasure so much, as to have issue by her: and therefore am content to rehearse to you the causes that moove me thus to doe. First, she seemeth to be of a good parentage, which a man may easilie gesse by the riches found about her. Secondly, for that shee is nothing broken with these adversities, but even now also of a hautie stomack against fortune. Lastlie, I see she is of an excellent nature, and good disposition, by divers arguments: for shee doeth not onely passe all other in beautie, and modestie of countenance, but also mooveth all such as looke upon her, to a certaine kinde of gravitie, and shall shee not therefore leave behinde her, a worthie estimation of her selfe? and which is especially above all that is spoken, to be considered, she seemeth to bee the Priest of some Goddesse. For even in her adversitie, she accounteth it an intollerable and haynous offence, to leave off her sacred stoale, and lawrell garlande. Can there be therefore any marriage (oh you that be present) more meete, then that a man beeing a prophet, shoulde marrye one consecrated to some God? All they that were present approoved his sayinges, and prayed the Goddes to geve him joye of his marriage. Which thing, when he heard, he sayde to them againe, I thanke you all, but in mine opinion, it shall not be amisse, if about this matter we enquire the maydes minde, for if I list to use mine owne authoritie, my will were sufficient, because it is a needelesse thing to aske their good will, whome a man may constraine. But in this case, seeing we intreate of a lawfull marriage, it is convenient to be done with both consents: and so turning his taulke to them, asked the mayde how she lyked that, which was propounded as touching her marriage, and therewithall willed them to declare what they were, and where they were borne. But she casting her eyes to the grounde, first, after a good season lifted up her head, as though she had premeditated somewhat, and therwithall looking upon Thiamis, and with the

Three things worth noting and following in choice of a wife.

Thyamis asketh Cariclia her opinion and consent to the marriage.

brightnes of her beautie, abashing him more than ever she did before (for by the inward cogitation of her minde, her cheekes became more redde then accustomablie they were, and her eyes were very earnestlie bente uppon him) spake thus by Cnemon her Interpreter. It were more meete that my brother Theagenes here should have told this tale, for mine opinion is that a woman ought to keepe silence, and a man amongest men shoulde make answere. But seeing you have given me leave to speake, it is an especiall token of your courtesie that you rather meane by perswasion to attempt that, which is just, then by force to compell: and the rather because that which hath bene spoken, most touched me, I am constrained to passe these bondes which I prescribed my selfe, to answere to the Victors question in so greate an assemblie of men. We were borne in Ionia, and are come of a noble house of Ephesus. When we came to the age of fourtene yeeres, by the lawe (which calleth such to the office of priesthood) I was made priest, to Diana, and this my brother of Apollo. But forasmuch as this honour passed but for a yeere, and our time was expired we prepared to goe to Delos with our sacred attire, and there to make certayne playes, and to give over our priesthoode, according to the manner of our auncetours. And for this cause was our Shippe loden with golde, silver goodly apparell, and other necessaries as much as were sufficient for the expences of the same, and to make the people a publike feaste: and thus we losed out of the haven, but the parentes for that they were olde, and feared the daungerousnes of the voiage, taried at home: but many of the other Citizens some in our shippe, some other in shippes of their owne, came to accompanie us. After we had ended the greatest parte of our voiage, a tempest soudainely arose, and a vehement winde, with fearefull blastes, moving great waves of the sea, caused us to leave our determined journey, and the governour overcome with the greatnes of the daunger, gave over the governement, and within a while after, comming out of the hulke committed the rule thereof to Fortune. Then were we driven with the winde seven daies, and seven nightes, at laste, we were cast uppon the shore, wherein you found us and sawe the greate slaughter in which place the marriners

Cariclias answere.

The duetie of women in the presence of men.

Cariclia her dissembling tale to delay the marriage and pacify Thyamis his love.

as we were banketting, for joy of our delivery not looked for, assaulted us, and for our riches sought to destroy us, but they were all slaine, not without the destruction of our friendes, and acquaintance, and we onely miserable creatures (which woulde God had not happened) obtained the victorie. But seeing it is thus, we have good cause in this point, to accompte our selves happy, bicause some God hath brought us into your handes, where those who feared death, have now space to thinke on marriage. Which surely I will not refuse. For that the captaiue should be judged worthy the victors bedde doth not onely passe all other felicity, but that a priestes sonne shall marry a woman consecrated to the Gods, seemeth not to be done without the singular foresight, and providence of God. I therefore crave but one thing onely, at thy hand Thiamis, suffer me first, as soone as I shall come to any citie, or any place where is an altar, or temple sacred to Apollo, to surrender my priesthood, and the tokens thereof. This might be done very commodiously at Memphis, when you have recovered the honour of your priesthood, for by that meanes it should come to passe, that mariage joyned with victorie, and after good luck celebrated, shalbe much more merry. But whether this must be donne before, or after, I leave it to your discretion: onely my request is, that I may fulfill the rites of my countrie before: I know that you wil hereunto agree, who have ben brought up from your childehood, about holy offices, and thinke also very wel, and reverently of the Gods. With this she made an ende of speaking, and began bitterlie to weepe. All they, who were present, praised her, and willed that it should be done even so, and for their parts, they promised their readie aide, to doe what soever hee would: Thyamis also partly willing, partly agaynst his will, consented thereunto. For through the desire, that he had toward Cariclia, he accounted that same houre wherein these things were a doing to be an infinite time. Againe, he was pleased with her oration, as it had beene with some Mermaides song, and was enforced to consent to her, and therewithall he thought upon his dreame, supposing that he should be married at Memphis. This done, having first devided their bootie, and taking some of the best juels, which of their

Cariclia seemeth to consent, but taketh a delay finely.

She appointeth the place of her mariage.

Thyamis is scant content to drive off the matter so long.

owne accord they gave him, he suffered every man to depart, with further commaundement to be ready the tenth day after, to goe towarde Memphis. He let the Greekes have the Tabernacle that they had before: and with them was Cnemon, not as a keeper now, but as a companion, and Thiamis furnished them with as good victuall as there might be gotten. Whereof also Theagenes for his sisters sake, had part. He determined not to looke upon Cariclia very oft, that her beauty might not move his hote desire, to do somewhat contrary to that, which by common counsell was decreed, as was before rehearsed. And for these causes Thyamis would not look upon the maide, thinking it an unpossible thing, that a man should both looke upon a faire mayde, and keepe him selfe within the bonds of temperance. But Cnemon after every man was quickly dispatched, and were crept into their corners, which they had in the marish, went to seeke the hearbe, which the day before he promised Theagenes. At this time Theagenes having gotte fit opportunitie, wept, and cryed out, speaking never a worde to Cariclia, but with out ceassing called upon the Goddes. And when she asked him whither after his accustomed manner he deplored the common mishappe, or had any newe griefe befallen him: what (quoth he) can be more newe or contrarie to equity, then to breake an oath, and final agreement? Cariclia hath forgotten me, and is content to marrie an other man. God forfend, said the maid: I praye you be not more greevous unto me, then the miseries I have alredy, neither misdeeme anything, by my talke applyed to the time, and perhaps to some purpose, seeing you have before by many arguments, tryed how I am affected towarde you. Except perchaunce the contrary may happen, and that you sooner chaunge your mind, then I wil depart from any the least jotte of my promise. For I am content, and take in good parte all these calamities, but that I shall not live chastlie, and temperatelie, there shalbe no torment that may constraine me. In one thing onely I know I have not ruled my selfe, that is in the love I have borne to you, from the beginning, but notwithstanding it is both lawfull, and honest: for I not like your lover, but at the first concluding marriage with you, have

Sight oftentimes moveth a man to doe somewhat contrarie to temperance, and therefore Thyamis shunned this sight.

Theagenes is offended with Cariclias oration, and is a little jealous.

Her wittie answere to him.

committed my selfe to you, and have lyved chastlie without copulation hitherto, not without refusing you oftentimes proffering me such thinges, and have wayted for occasion to be marryed, if any where it might lawfully bee done, which thing, at the first was decreed betweene us, and above all things, by oath established. Beside this, consider how vaine you are, if you suppose that I esteeme more of a barbarous fellow, then a Grecian, of a theefe, then of him whom with my heart I love. What did those things then meane, said Theagenes, which in that goodly company were of you openly rehearsed? For in that you fayned me to be your brother, it was a very wise device, which caused Thiamis to be very farre from the jealousie of our love, and made us to be together safely. I perceyved also to what ende that tended, which you saide of Ionia, and of wandering aboute Delos. For they were shadows which might easily cover the truth, and deceive in deede the auditours. But so readily to approve the marriage, and openly to conclude the same, and not to appoynte the time therefore, what that shoulde signifie, neither coulde I gesse nor would I. But I wished that the earth might have cloven, and swallowed me up, rather then that I shoulde have seene such an ende of the travelles, and hope that for your sake I undertooke.

Theagenes is not all satisfied with the answere.

Herewithall Cariclia embraced Theagenes, and kissed him a thousand times, and bemoystening his face with her teares, Oh, in how goode parte, sayde she, do I take these feares, that for my sake you sustaine? For hereby you declare, that you quaile not in your love toward me, although many miseries depende thereuppon. But know for a truth, Theagenes, that at this time we had not talked together, if I had not made him such a promise. For drawing backe with labouring a contrary way, dooth much kindle the force of vehement desire: whereas in yeelding talke, and in applying the same to the moving of his will, hath quieted his burning love, and with the pleasantnes of my promise, hath brought on sleepe his too hastie appetite. For rude lovers at the firste, thinke that they must labour to have a promise, and after are of quieter minds, still hovering in hope, and trusting that at lengthe, they shall enjoye that, which was promised. All

Cariclia takes in very good part his doutfulnesse of her stedfastnesse.

The property of a gentle answere, in yealding talke.



which thinges I foreseeing, by my present talke, committed my selfe to him, commending that, which shall followe to the Goddes, and the Angell, that at firste hath obtayned the tuition of our love. Often times the space of a daie, or two hath beene very healthfull, and brought thinges to happie passe, which before by no device could any man bring to prosperous ende: wherefore I also at this time have preferred this invention before all other, pondering with uncertaintie, that which is most sure. We must therefore (sweete love) use this policie wisely, and keepe it secretely, not onely from all other, but also from Cnemon too. For although he seeme to favour our estate and is a Grecian, yet being at this time a prisoner, will perhappes, if occasion serve, bee readie to doe the captaine a good turne. For neyther this time of friendship, neither countrimanship, is a sufficient pledge to us of his fidelitie and trueth: Wherefore if at any time by suspicion, he gather anything touching our estate, at the first we must denye it. For that manner of a lie is tollerable, whiche profiteth the inventor, and hurteth not the hearer.

Procrastination is sometime profitable.

What lye is best to bee borne withall.

While Cariclia spake these thinges, and many suche other to this purpose: Cnemon ranne in hastily, and declaring a great perturbation by his countenance, Theagenes (quoth he) I bring you this herb, wherewith I pray you dresse your owne woundes. But I feare me, you must prepare your self, to receive other as great wounds, and travels as these. But he asked of him, what the matter was, and desired him to tell it more plainely. The time (answeared he) will not suffer me: for it is to be feared, leste we shoulde feele the stripes befor I coulde tell you the circumstances. But follow me quickly, and Cariclia also, and thus he caried them both to Thiamis. Whome when he founde scouring of his helmet, and sharpening the pointe of his speare, In good time (saide he) are you in hande with your armour, put them on quickely your selfe, and commande the other to do the like. For such a company of enemies is at hand, as I never sawe before, and are neare us, that I standing on the toppe of the next hill, sawe them, and for that cause came running as fast as I could to tell you of their comming, and have moreover

Cnemon telleth Thyamis of their enimies at hand.

by the way as I came, commanded such as I sawe, to be in readinesse.

Thiamis, when he hearde this looked up, and asked where Cariclia was, as though he had beene more carefull for her, then for him selfe. Whome when Cnemon had showed to him, standing at the doore, Carry her alone (quoth he) into the denne, where our treasures are safely kepte, so that none see her: and leaving her chariely there, cover her face with a muffler as the manner is, and come quickly againe. As for the warre, let me alone with it. He bad his shielde bearer bring his offering, that after sacrifice donne to the Goddes, they might beginne the battell: Cnemon did as he was commaunded, and carried Cariclia away diversly lamenting, and oft looking backe unto Theagenes, and at the length, put her into the denne. This was no naturall worke, as many are, both in, and under the earth: but devised by the witte of theeves, that followed nature, and digged out with their handes very artificially, to keepe their spoiles. And it was made after this sorte: It had a very narrowe mouth, and was shut with privie doores, so that even the threshoulde was in steede of a gate when neede required: and woulde open and shut very easily: the inner part was countermind with divers overthwart waies, the which would sometimes runne along by themselves a great waie, sometime they woulde bee entangled like the rootes of trees, but in the ende, they all leadde to one plaine place, which received a little lighte out of the marshes at a little lofte in the toppe. When Cnemon was well experienced in that place, and had put Cariclia into the same, and comforted her many waies, but especially in that he promised her, that he with Theagenes at nighte would come unto her, and that hee would not suffer him to strike one stroke in the battell, but privily conveied him out of the same, hee lefte her, who spake not one word, but was striken with that mischiefe, as if it had bene with death, in that she was deprived of Theagenes, whome shee loved as her owne soule, and went foorth, and in shutting of the outmoste doore, he weapte a little, not onely for that of force hee was constrained so to doe, but for her sake also, in as much as almoste he had buried her quicke, and committed the joy-

Cariclia carried to be kept in the theeve's den where their treasure was.

The property of that den.

fullest name in the worlde, Cariclia, to night, and darkenesse. This donne, he ranne backe to Thiamis, whom he found very desirous to fight, and with him Theagenes, well armed, and making those that were with him almost mad with his earnest oration, for as he stoode in the middest of them, he said thus: My mates, I see not to what ende it shoulde tende, to use many woordes in exhorting you, who neede no incouragement at all, but ever have accompted warre, the pleasantest life: especially, for that the soudaine approching of our enimies will not permitte us to use many wordes, for seeing our enimies doe now violently assaulte us, if we should not with like courage propulse their violence, it were altogether a pointe of those that in like case were voide of counsell, and at their wittes ende.

The oration of Thyamis to his companions.

Sith therefore we knowe, we fight not for our wives, and children, which onely in some were ynough to make them plucke up their heartes, (although in deede they are not of great value, and we shall have all that that the conquerours doo gaine, if we gette the victorie), but for our owne lives, and safetie, for warre among theeves is neither taken up with truce, nor ended with league, but it must needes be, that the victours shal live, those who are overcommed must die, let us even with our harts, and handes haste to meete all cruell enimies.

How warre with theeves is ended.

When he had saide thus, he looked aboute for his shield bearer, and called him by name, Thermutes, but when he could not see him any where, greevously threatning him, he ranne as fast as he could to the landing place. For by this time was the battel begun, and a man might see those that dwelled a farre, even in outer coasts of the fen, come into their enemies handes, for they, who came uppon them, burned up the boates, and cotages of suche as either were slaine, or else fledde out of the battaile, whose eyes also were dazeled with the great and intollerable brightnesse of the fire, that burned up the reedes, whereof there was great plentie, and their eares filled with the great noyse, and tumult, so that now a man might both see and heare the whole manner of the skirmishe, those who dwelled there maintaining the battayle with all their power, and strength, and their enemies being

more in number, and taking them at a sudden, killed some of them on the earth, other some they drowned in the poole with boates, and houses too. Of all which, as wel of those who fought by land, and lake, did kil and were killed, as also of those, who were besette with fire and water, arose a marveilous sounde in the Aire. Which when Thyamis sawe, he remembred his dreame, wherein he sawe Isis, and her Churche filled with fire, and dead menne, and supposing thereby to bee meant, that which hee nowe had seene, gathered thereof a contrary interpretation to that he made before, that having, thou shalt not have Cariclia, as taken away by warre, and that he should kill, and not wound her, that is, with his sworde and not with carnall copulation. At length calling on the Goddesse, as though she had beguyled him, and thinking it not meete that any other should enjoy Cariclia, commaunding his men to keepe their places, and maintaine the battel as long as they might: him selfe fighting in every part of the Ilande, and divers times making privy irruptions out of every quarter uppon his enemies, thinking it also to be good, if that way he could prevaile against them, him selfe, as though he wente to seeke Thermutes, and do certaine sacrifices to his privy Goddes, suffering no man to goe with him, in haste went to the Cave. Surely a barbarous nature cannot easily be withdrawen, or turned from that, that he hath once determined. And if the barbarous people be once in despaire of their owne safetie, they have a custome to kill all those by whome they set much, and whose companie they desire after death, or els would keepe them from the violence and wrong of their enemies. For that same cause also Thyamis, forgetting all that hee had to do, being encloased with his enemies armie, as if he had been caught in a net, almost inraged with love, jelousie, and anger, after he came in haste to the cave, going into the same, crying with a lowde voyce, and speaking many thinges in the Egyptian tongue, as soone as hee hearde one speake Greeke to him about the entrie of the cave, and was conducted to her by her voyce, hee layde his left hande uppon her head, and with his sworde thrust her through the body, a little beneath the paps. And after this sorrowfull sort, that woman giving up her last, and

gastly groane, was slaine. But he, after he came out, and had shut the doore, and cast a little gravell thereon, with teares, said, These espousals hast thou at my hand: and comming to his boates, founde a great many ready to runne their way, as soone they layde eyes upon their enemies, and Thermutes also comming to do sacrifice, chyding him sharply, for that he had offered the most acceptable offering already, went with him into a boate, and had an other to row them, for the boates that they use in the Poole, will carrie no more, being but rudelie hewed out of the rough Tree. Theagenes also, and Cnemon tooke another boat, so did all the rest. After they had gone a little from the Iland, and rather rowing about the bankes, then venturing into the deepe, they stayed their Ores, and set their boates a fronte, as though they would have receyved their enemies face to face. After this provision, going forwarde a little, but not minding to abyde the mooving of the waters, as soone as they sawe their enemies fled, and would not abyde the first clamor and noyse of the battell, Theagenes also, and Cnemon, but not for feare, by little and little withdrewe themselves, onely Thyamis accompted it a shame to flee, and not in minde to live after Cariclia, thrust him selfe into the thickest presse of his enemies, and as soone as they were come to blowes, one cried out, This is Thyamis, let every man doe his best to take him alive, and therewithall they compassed him about, and helde him inclosed as in a ring, in the middest of them. He fought against them stoutely, and to see how hee wounded some, and killed other some, it was a woorthy sight. For of so great a number there was none, that either drew his sworde against him, or else caste any darte, but everie man laboured to take him alive. He fought against them a great while, but at length he lost his speare, by reason that many fell on him at once, he lost also his harnesse bearer, who had done him very good service, for he being deadly wounded (as might bee gessed) despairing of his safetie, lepte into the poole, and with much a doo did swimme to lande, in as much as no man remembred to pursue him. And nowe had they taken Thyamis, and with him thought, that they had gotten the whole victorie: but although they had lost so many of their

The description of their battell.

BOOKE I

companions, yet in asmuch as they had him in their handes (by whome they were slaine) they had a greater joye thereby, then sorrowe for all their deade friendes and kinsfolkes. Such is the nature of theeves, they esteeme more money then their owne lives, and make much of the name of friendship, and affinitie so farre as lucre, and gaine shall extende. Which might easily be gathered by these, for they were those who at the mouth of Nylus called Heracleot, fledde for feare of Thyamis, and his companions, and were no lesse greeved for the losse of others mens goodes, then if they had beene their own, and therefore tooke up as well all such as were their housholde friends, and also those that dwelled neere aboute them, promising them equall parte of their bootie, and that they woulde bee conductors, and captaines to guide them thereunto.

The nature of a theefe.

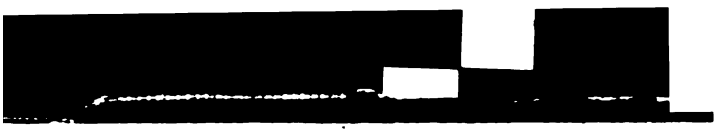
Now why they tooke Thyamis prisoner, this was the cause. He had a brother called Petosiris at Memphis, who contrarie to the manner and ordinance of the countrie (in as much as he was a yonger brother) had by craft beguiled him of the priesthoode. And hearing now that his Brother was become a captaine of certeine robbers, and fearing, least that if he gotte good occasion hee would returne, and manifestly detect his subtill dealing, and beside this, considering the voyce of many people, that supposed he had slaine him, because he coulde no where be seene, he promised a great summe of monie, and other goodes, to those who woulde take and bring him alive. Wherewith the theeves being allured, no not in the middest of their warre, forgetting their gaine, after one knewe him, with the death of many of them, tooke him alive, and carried him to land, and placed the one halfe of them, as a guard about him, casting into his teeth diversly, the courtesie that they used towarde him (although in deede hee misliked worse their bandes, then death it selfe) and the rest went to search the Ilande, in hope to finde other treasures that they sought for. But after they had gone over the same and had lefte nothing, either untouched, or unsearched that was there, and had founde nothing of that they hoped for, except a fewe thinges of little value, if oughte was left aboute the mouth of the cave, while they

Why Thyamis is taken alive.

Thyamis through the death of many of his enimies, is taken alive.

conveied the reste into the ground, setting fire on the tabernacles, when it drewe towarde night, and that they might tarry no longer in the Iland, for feare least they shoulde fall into the handes of those that escaped out of the battaile, they returned to their owne company.

HERE ENDETH THE FIRSTE BOOKE



THE SECOND BOOKE



THE CONTENTS OF THE SECOND BOOKE

In this second Booke is conteined the counsells of Theagenes and Cariclia, and journey of Cnemon and Thermutes to seeke Thyamis. And how by composition Cnemon came to Chemmis, where hee mette with Calasiris verie sorrowfull, who telleth him a notable tale of his owne ill happe, and annexeth thereto the beginning of the storie of the whole Booke, howe Caricles came by Cariclia, and howe Theagenes was sent out of Thessalia, to perfourme the funerall of Pyrrhus, Achylles his sonne.

THE SECOND BOOKE

AND thus was the Ilande with fire and flame destroyed. Theagenes and Cnemon, as long as the sunne shyned upon the earth, knew not of this mischiefe: for the brightnes of the fire, by reason of the sunne beames in the day time, is much dimmed. But after the sunne was set, and the night drewe on, and the fire without impediment might be seene afarre off, they somewhat couragious, came out of the poole, and perceived the whole Iland to be on fire. Then Theagenes beating his head, and tearing his haire, saide: Farewell (quoth he) this day my life, let here all feare, daungers, cares, hope, and love, have end and be dissolved, Cariclia is dead, Theagenes is destroyed, in vaine was I unhappie man afraide, and content to betake my self to flight, which no man would have done, reserving my selfe to thee my sweete heart. Surely my joy, I will live no longer sith thou art dead, not according to the common course of nature, which is a very greevous thing; and hast contrary to thine opinion, and not in his protection who was thy whole desire, yealded up thy life. With fire (alas wretch that I am) art thou consumed? and in steade of lights at thy marriage, hath God ordeined such lights for thee? The bravest beauty in the world is lost, so that no token of such singular fairenesse remayneth in the dead bodie. Oh marveilous crueltie, and unspeakeable wrath of

Theagenes thinking Cariclia to bee burnt, lamenteth.

BOOKE II

Cnemon comforteth Theagenes.

the Gods, I have no leave to geve her my last imbracings, I am deprived of my last kisses. While he spake thus, and looked about for his sworde, Cnemon rebuked him: And what meaneth this, Theagenes? sayd he. Why do you thus bewaile her that is alive? Cariclia is safe, feare not. Cnemon (said he), you may tell madde men, and children this tale. Surely you have deserved death, for hindring me from so pleasant death. Therewithal Cnemon sware to him, and tolde him altogether the commandement of Thyamis, how he placed her there, the nature of the same denne, and how that it was not to be feared, that the fire could come to her, being broken and put back by six hundred crankes. Theagenes beegan to come to him selfe againe when he heard this, and hasted to the Ilande, and thought in his minde that he was in the same alreadie, and made the den his chamber, not knowing the sorowes whereunto he should fall. Thither they were carried therefore with much adoe, them selves playing the watermen, for he, who rowed them with the noyse of the first conflict, as it had beene with a lever, was stricken over boorde into the lake, they were therfore carried away hither and thither, as well for that they were both ignorant in rowing, and not placing the ores equally, as also for that they had a contrarye winde: But for all that, the readinesse of their willes got the victorie of their ignorance in that Arte. When therefore with much a doe, they were arrived in the Island, they ran to the Tabernacle as fast as they could, which also they found burned, and could not know it, but onely by the manner of the place, for there coulde nothing be seene, but the great stone, which was the thresholde, and cover also of the Cave, for a vehemente winde blowing the fire upon the Cottages which were made only of slender reede, and such as grewe on the marish bankes, burned them up every where, and made them almost equall with the ground, but when the violent fire slaked, and was turned into ashes, which also was driven away with a blast of winde, and that which remayned, being but a little, was quenched and graunted them free passage, they came to the cave, the postes thereof and the reedes, they also founde halfe burnte, and opening the doore, Cnemon leading the way, they ranne

downe apace. But after they had gone a litle way, Cnemon suddenly cryed out, O Jupiter, what meaneth this? we are undone: Cariclia is slaine. And therewith he cast his light to the grounde, and putte it out, and holding his handes before his face, fell on hys knees, and lamented. But Theagenes, as though by violence one had thrust him downe, fell on the dead bodye, and helde the same in his armes a great while without mooving. Cnemon therefore perceeving hee was utterly overcome with sorrowe, and fearing least he shoulde doe him some harme, tooke his sworde out of his scabboard, and ranne out to light his linke againe. In the meane time, Theagenes tragically, and with much sorrowe lamented: And Oh griefe intollerable, oh manifolde mischiefes sent from the Goddes, sayd hee, what insatiable fury so much rageth still to have us destroyed? Who hath banished us out of our Countrey, cast us to dangers by Seas, perils by Pyrates, and hath often delivered us into the hands of Robbers, and spoyled us of all our treasures? Onely one comfort we had, which is now taken from us: Cariclia is dead and by enemies hande (my onely joye) is slaine: while shee no doubt defended her chastitie, and reserved her selfe unto me, shee unhappie creature is dead, and neyther had she by her beauty any pleasure, neither any commoditie. But oh my sweete hart, speake to me lastly, as thou wert wont to doo, and if there be any life in thee, commaunde me to do somewhat. Alas thou doest holde thy peace, that godly mouthe of thine, out of the which proceeded so heavenly talke, is stopped: darkenes hath possessed her, who bare the starre of beautie: and the last ende of all hath now gotten the best minister that belonged to any temple of the GODS. These eyes of thine, that with passing fairenes looked uppon all men, are nowe without sight, which, he who killed thee, sawe not I am sure. But by what name shall I call thee? my spouse? thou werte never espoused. My wife? thou never wast married: what shall I therefore call thee? or howe shall I lastly speake unto thee? shall I call thee by the most delectable name of all names, Cariclia? Oh Cariclia, heare me, thou hast a faithfull lover, and shalt ere it be longe, recover me, for I will out of hande, with mine owne death performe

Theagenes waileth a dead bodie, and thought it had beene Cariclia.

BOOKE II

a deadly sacrifice to thee, and with mine owne bloude will I offer a freendely offering unto thee and this rude denne shalbe a Sepulchre for us both. It shalbe lawfull for us, after deathe, to injoy either other, which while wee lived, the Gods woulde not graunte. As soone as he had spoken thus, he set his hand, as though he would have drawn out his sword, which when he found not, O Cnemon, sayde he, how hast thou hurt me, and especially injured Cariclia, deprived now again of most delectable company. While he spake thus, through the holowe holes of the cave, there was a voyce hearde, that called Theagenes: he hearde it well, and was nothing afraide, and Oh sweete soule, pardon me, said he: by this it manifestly appeareth, that thou art yet above the earth, partly for that with violence expulsed out of such a body, thou canst not depart without griefe, partly for that, not yet buried, thou art chased away of infernall spirites. And when Cnemon came in with lighte in his hand the same voice was heard againe, calling Theagenes. O Gods, sayde Cnemon, is not this Cariclias voice? Surely, Theagenes, I thinke she is yet saved. Wilt thou not yet leave, said Theagenes, so ofte to deceive and beguile me? In deede, said Cnemon, I deceive you, and am my selfe deceived, if this be not Cariclia that lieth here. And therewithall he straightway turned her face upwarde, which, as soone as he saw, You Gods (said hee) which bee the authours of all wonders, what straunge sight is this? I see here Thisbes face, and therewith he leapt backe, and without moving any whitte, stoode quaking in a great admiration. Therewithal Theagenes came somewhat to him selfe, and began to conceive some better hope in his minde, and comforted Cnemon, whose heart now failed him, and desired him in al hast to carrie him to Cariclia. A while after, when Cnemon came somewhat to him selfe againe, he looked more advisedly on her: it was Thisbe in deed, and he knew also the Sworde that lay by her, by the hiltes to bee Thyamis his, which he for anger and haste lefte in the wound. Last of all he sawe a little scrowle hang at her brest which he tooke away, and woulde faine have reade it, but Theagenes would not let him, but lay on him very earnestly, saying, Let us first receive my sweete heart, leaste

Theagenes would have slaine himself.

The opinion of the heathen touching the dead.

even nowe as some God beguyle us: as for these things we may know them hereafter. Cnemon was contente, and so taking the letter in his hand and the swoord also went in to Cariclia, who creeping both on handes and feete to the light, ranne to Theagenes, and hanged about his necke. Nowe Theagenes thou art restored to me againe, saide she. Thou livest, mine owne Cariclia, quoth he oftentimes. At length they fell soudenly to the grounde, holding either other in their armes, without uttering any woord, except a little murmuring, and it lacked but a little, that they were not both dead. For many times too much gladnesse is turned to sorrow, and immoderate pleasure hath ingendred greefe, whereof ourselves are the causes. As also these preserved contrarie to their hope, and opinion, were in perill, untill Cnemon taking a little water in his handes sprinkled it on their faces, and rubbing their nostrels caused them to come to them selves againe. When they perceived they were so familiarly embraced, and on grounde, they starte up soudenly, and blushed, (but especially Cariclia) bicause of Cnemon, who had seene these thinges, and desired him to pardon them. He smiling a litle, and willing to turne their mindes to some mirth: In mine opinion (saide he) or any mans else, who hath before wrestled with love, and hath pleasantly yeelded unto the inevitable chaunce therof moderately, these thinges are much praise worthie. But Theagenes, I could by no meanes commend that, whereof also I was ashamed, when I saw you shamfully embrace a straunge woman, and one to whome you were bounde, by no bond of friendshippe, for all that I boldly affirmed, your dearest friend was alive and safe. Cnemon (quoth Theagenes) accuse me not to Cariclia, whom in anothers body I bewailed, thinking her who was slaine to have bene this wench. But for as much as the good will of God hath nowe declared, that I was in so doing beguiled, remember I pray you, your owne cowardnes, inasmuch as first you deplored my case, in the soudaine knowledge of her, who lay there, and though you had a swoorde by your side, yet you like a stoute, and valiante warriour, were afraide of a woman, and shee deade, no lesse then if the Goddes had bene in presence. Hereat they smiled a litle,

The joye of Theagenes and Cariclia.

Too muche myrth often times turneth to woe.

but not without teares, as it happeneth to men in such miserie. After Cariclia had staied a litle, and scratching her cheeke under her eare, I judge (saide shee) her happy, whoever she was, whom Theagenes lamented, and kissed also, as Cnemon reporteth, but excepte you thinke I am in jelousie, I woulde gladly know, what happy woman that was, which was woorthie of Theagenes teares. If you can tell me, and by what errour you kissed her in steade of me. Surely (said he) you wil wonder at it greatly, for Cnemon saith it was that cunning player of the Harpe which was Thisbe, the deviser of the wiles against him, and Demeneta. Herewith Cariclia afraid, asked him, How is it like that she should come out of the midst of Greece (as of set purpose) into the farthest part of Egypt? or how is it possible, that when we came hither we sawe her not? As touching this, said Cnemon, I have nothing to say. But thus much I heard of her. After that Demeneta prevented with her craft, had cast her selfe into the ditche, and my Father had opened the matter to the people, hee at the first obteyned pardon, and was altogether busied that he might get leave of the people to restore mee againe, and made preparation to seeke mee. Thisbe now because of his business, having little to doe, and banketting without care continually, set, as it were at sale, both her selfe, and her art: and in as much as she passed Arsinoe in grace, and cunning play, both in quick fingering and also sweete singing to her Instrument, she perceyved not that she got thereby worship, envie, and emulation, conjoyned with singular indignation: chiefely for that she was beloved of a certaine marchant of Mancratia, named Nausicles, who despised Arsinoe, with whom he accompanied before, because that while she song her cheekes swelled, and were unseemely, and her eyes stared, almost leaving their accustomed place. Wherfore Arsinoe swelling with anger and emulation, came to Demenetas kinsfolkes, and told them the whole maner of the wyles that Thisbe used against her, whereof some shee suspected, and Thisbe had tolde her other some, for that familiar acquaintance which was betweene them. When therefore Demenetas kinsfolkes came together to have my Father condemned, and had procured the most eloquent

Thisbe is now become an harlot, and is hated of Arsinoe.



Oratours, with great summes of money to accuse him, they saide, that Demeneta was killed without judgement, and not convinced, and that the adulterie was pretended to colour the murther, and therefore they required to have the Adulterer eyther quycke or dead, or at leaste, to knowe his name. Last of al, that Thisbe might be brought to examination, which when my Father had promised, and could not perfourme, (for she had so provided that before the day of judgment was assigned, she went her way with the Merchaunt, as they had appoynted) the people taking the matter in evill part, judged him not the killer in as much as hee had tolde the matter plainly as it was done, but that he had helped to the death of Demeneta, and mine unjust banishment, wherefore they exiled him out of his countrey, and confiscated all his goods, and this commoditie got he by his second mariage. But the most wicked Thisbe, who is slaine in my sight, sailed from Athens for that cause. And thus much onely could I knowe, which Anticles tolde me in Ægina, with whom I sayled twice into Egypt of purpose, if I might find her in Naucratia to bring her back to Athens, and deliver my father from such suspicions, and accusations, as were layd against him, and take revenge of her for al the mischiefes that she did unto us: and hereof in your presence I make inquirie. Now as touching the cause of my coming hether, the manner thereof, and the daungers that I suffered in this space, you shal hereafter know. But how, and by whom Thisbe was slaine in this denne, wee shall have neede perhaps of some Oracle to tell us. Neverthelesse, if you will let us looke upon the letter which wee founde in her bosome, it may be, that we shall learne somewhat beside this in it. They were content, and he opening it, began to reade as followeth. To Cnemon my Maister, Thisbe his enemie and revenger. First I tell you, of the death of Demeneta, which for your sake I devised against her, the manner how I brought it to passe, if you doe raunsome me, I wil tell you betwixt us two. Understande, that I was taken by one of the Theeves that are of this crewe, and have bene here tenne dayes already: he sayeth he is the Captaines harnes bearer, but he will not give me leave so much as to looke abroade, and thus he punisheth

Aristippus banished from Athens.

Thisbes letter to Cnemon.

How Thisbe came into that Iland.

me, as he saith, for the love he hath towarde me, but as farre as I can gather, it is least some man else shoulde take me from him. Yet for all that by the benefite of the same God, I sawe you (my maister) yesterday, and knewe you, and have therefore sente this letter to you by an olde woman my bed-fellowe, charging her to deliver it to a beautifull young man being a Grecian, and the capteins freend. Redeeme mee I pray thee, out of the handes of the theefe, and entertaine your handmaide, and if you will preserve her, knowing this first, that whensoever I offended against you, I was constrained to do it, but in that I revenged you of your enimie, I did it of mine owne free wil, but if your anger be so grievous against me, that it will not be assuaged, use it toward me as you shall thinke good: for that I may be in your hand, I care not if I die. For I account it much better to be slaine at your hands, and to be buried after the manner of the Greekes, then to leade a life more greevous then death, or else to susteine suche barbarous love, as is more intollerable then the hatred of Athens. And thus spake Thisbe in her letter. But Cnemon saide, Thisbe, as reason is, thou art slaine, and thy selfe art messenger to tel us of the miseries, making declaration of them by thine owne death. Thus hath the revenger (as now it may appeare) driving thee over all the world, not withdrawne her scourge before she made me whom thou hast injuried, although living in Egypt, to be the beholder of thy punishment. But what mischiefe was that, which thou diddest devise against me, as by the letters it may appeare, which Fortune would not let thee bring to ende? Verely even nowe also I much mistrust thee, and am in greate doubt, lest the death of Demeneta be but a tale, and that both they beguiled me, who told me of the same, and that thou art come by sea out of Greece, to make in Egypt another Tragedy of mee. Will you not leave (said Theagenes) to bee too valiant, and feare the shadowes and spirites of deade folkes? For you cannot object and say, that she hath either beguiled me, or deceived my sight, seeing that I have no part in this play. But be sure Cnemon, that this bodie is dead, and therefore have you no cause to doubt. But who did you this good turne in killing her, or how she was brought

Barbarous love worse than hatred

hither, or when, I my selfe am in great marvel. As for the rest (said Cnemon) I cannot tell. But surely Thyamis slewe her, as by the sworde which lay by her being dead, we may gesse. For I knowe it to be his, by the hilt of Ivorie, wherein is an Eagle graven. Tel me therefore, said Theagenes, how, when, and wherefore he killed her. How can I tel you? answered Cnemon. For this cave hath not made me a southsayer, as doth Apollos porch in Delphi, or those that enter into Trophonius denne, which rapt with divine furie, doo prophecie. When Theagenes and Cariclia heard this, soudenly lamenting, O Pitho, O Delphi, cryed they, wherewith Cnemon was abashed, and wiste not what they conceived by the name of Pitho: and thus were they occupied. But Thermutes, Thyamis harnes bearer, after he beeing wounded, had escaped the battel, and sailed to lande: when night came, he gotte a loose boate, and hasted to go to the Iland, and to Thisbe whom he tooke a fewe dayes from Nausicles a merchaunt, in a narrow way at the side of the Hill. But after the broile began, and the enemies approched, when Thyamis sent him to fetch the sacrifice to the Gods, hee desiring to place her without the daunger of weapons, and to keepe her for him selfe in safetie, put her privilie into the cave, and for haste left her but in the entrie thereof. In which place, as she at the first was left, partly for feare of the present perilles, partly for that she knew not the waies that went into the bottome of the Cave, Thyamis finding her in steede of Cariclia, slewe her: To her therefore Thermutes made hast, after he escaped out of the battaile, and as soone as he was landed in the Ilande, hee ran to the Tabernacles, where beside ashes hee found nothing. But finding at length the mouth of the Cave by the stone, and the reede, if any were left, on fire, he ranne downe in great hast, and called Thisbe by name: whom after he found dead, and standing a good while without moving, in a great studie, at length hearing out of the inner partes of the cave a certaine noise, and sounde, (for Theagenes and Cnemon were yet in talke) he straight deemed that they had slaine her, and was therefore much troubled in his mind, and could not wel tel what to doe: for the barbarous anger, and the fearcenesse which is

Thyamis his sworde.

Trophonius denne.

Thisbe taken by Thermutes.

Thyamis killed her in steede of Cariclia.

naturally graffed in theeves, kindled the more, for that he was now beguiled of his love, moved him to set upon them he deemed to be the authours of that murther, but for that he had neither armour nor wepon, he was constrained whether he would, or no, to be quiet: he thought it good therefore, not to come upon them, as an enimie at the first, but if he could get any armour, then to set on them after. When he had thus determined, he came to Theagenes, and looked up with eyes frowning and terribly bent, so that with his countenance he plainley bewrayed the inward cogitation of his minde. They seeing a man come in uppon them soudainely, soare wounded, naked and with a bloudie face, behaved not themselves all alike, but Cariclia ranne into a corner of the Cave, fearing perhappes to looke upon a man so deformed and naked. Cnemon seeing Thermutes contrary to his expectation, and knowing him well, mistrusting that he woulde enterprise somewhat, helde his peace, and stepped backe. But that sight did not so much feare Theagenes, as move him to wrath, who drew his sword and made as though he would strike him if he stirred, and bad him stand, or els (quoth he) thou shalt know the price of thy comming, and the cause is, for that I know thee not, nor why thou commest. Thermutis came neare him, and spake him faire, having rather respect to the present time, then for that he was accustomed so to doe, and desired Cnemon to be his friend, and sayd, that he had deserved to be holpen at his hand, because he never had done him wrong, and had beene his companion the day before, and that he came to them as to his frendes. Cnemon was moved with his words, and comming to him helped him up, for he helde Theagenes by the knees, and inquired of him where Thyamis was: he tolde him every thing, how he fought with his enemies, how he went into the thickest presse of them, and neither feared his owne safetie, nor their health, how he slew every man that came within his reach, and him selfe was garded and compassed about, and straight charge given, that every man should forbeare Thyamis. But what became of him at length he could not tel, and I greevously wounded (quoth he) swam to land, and at this time am come into the cave to seeke Thisbe. And there-

with they asked him what he had to doe with Thisbe, or how he came by her. Thermutis then tolde them also how he tooke her from certaine merchants, and how he loved her woonderfully, and kept her privily in his owne Tabernacle, and before the comming of the enemies, put her into this Cave, and that he now founde her slaine, by some, whom he knewe not, but he would be gladde to understand, why, and for what occasion it was done. Cnemon herewith desirous to deliver him selfe quickly from all suspicion: Thyamis killed her, said he, and therewith for proofe he shewed him the sword which they found by her, when she was slaine, which as soon as Thermutis saw bloudy, and almost warme with the late slaughter, and knewe that it was Thyamis sworde in deed, fetching a great sighe from the bottome of his hart, not knowing what was done further, wente out of the denne, and saide never a worde, and comming to the deade body, and laying his head on the breast, O Thisbe, saide he ofte, but nothing else, repeating the name onely, and within a while his senses fayling him, he fell on sleepe. Theagenes, Cariclia, and Cnemon, began to thinke of their own businesse, and seemed as thoughe they would consult thereof: but their manyfolde miseries passed the greatnesse of their calamities presente, and the uncertainetie of that which was to come, did hinder and darken the reasonable part of the minde, so that they looked one uppon another, and everie one looked what his felowe woulde say, as touching their present state: after this their hope failinge them, they woulde cast their eyes to the ground, and with sorowfull sighes, and greevious mournings lift them up againe. At length Cnemon laied him selfe on the ground, Theagenes sate downe on a stone, and Cariclia leaned on him, and strived a great while to overcome sleepe, for desire to consider somewhat of their present affaiers, but they with sorowe and labor much abated, although against their wils, were constrained to obey nature, and out of their greate heavinesse they fel into a pleasant sleepe. Thus was the reasonable part of the minde, of force constrained, to agree with the affection of the body. But after they had slumbred a while, so that their eyes were scant close shut, Cariclia, who lay there with them, had this marvel-

BOOKE II

Cariclias dreame.

ous dreame. A man with a roughe head, terrible scowling eyes, and bloudie handes, pulled out one of her eyes, herewith she soudenly cried out, saying, that she had lost one of her eyes, and called for Theagenes, who straight was at hand, and did bewaile her harme, as if in his sleep he had felt the same. But she put her hand to her face, and felte every where for that eye, which was lost, and as soone as she knewe it was a dreame, It is a dreame, Theagenes, said she, I have mine eye, come hither and feare not: Theagenes was herewith well pleased, and as meete is (quoth he) you have your eyes as bright as sunne beames: but what ayled you, or why were you so afrayd? An il favoured froward fellowe (quoth shee) nothing fearing your invincible strength, came to me as I leaned on your knees, with a sword in his hand, in such sort, that verily I thought hee had pluckt out my right eye. And I would to God (sayde she) it had beene so in deede, rather then appeared to mee in my sleepe. God defend (said he) and send us better luck. I wish it (said she) because it were better for me to lose both mine eyes, then to be sorrowful for the losse of you. Surely I am sore afraide, least you be meant by this dreame, whom I esteeme as mine eye, my life, and al my richesse. Not so, said Cnemon (for he heard al, being waked at the first crie of Cariclia), it seemes to me that your dreame should meane an other thing, and therefore tell me whether your parents be alive; she said yea, if ever they were alive. Then judge, sayde he, that your Father is dead, and that I gather by this, for as much as wee know that our Parentes be the cause, and Authours of our life, and that we see the light of day. Therefore by good reason, dreames doe liken our father and mother to a paire of eyes, for as much as they be the cause aswel of the sight, as of that may be seene. This is much, saide Cariclia, but God graunt that this be rather true then the other, and that your interpretation prevaile, and I be called the false Prophet. These things shall thus come to passe no doubt said Cnemon, and therfore you must be content therewith, but we in deede seeme to dreame, trifling thus long about dreames and fantasies, without any consideration of our owne busines, and the rather seeing that this Egyptian (he meant

Cariclias exposition of her dreame.

Cnemons exposition of Cariclias dreame.

Why our parents be likened to a paire of eyes.

Thermutes) is absent, and bewayleth his breathlesse love. Theagenes answered him, and saide, Cnemon, for as much as some God hath joined you to us, and made you partaker of our calamities let us heare your advise first, for you are skilled in these countries, and understand their tongue well, and wee are not so meete to consult of that which is necessary, for that we are drowned with greater dangers. Cnemon therefore musing a little, spake thus: Which of us is in greater miserie I cannot tel, for I am sure that God hath laide calamities inough upon my backe also: but for that you bid me, as the elder, to give mine advise as touching the present case, this is my minde. This Iland as you see, is desert, and hath no man in it, but us: moreover of Silver, and Goulde, and precious apparel, here is great store. For of suche things Thyamis and his companions have taken much, as well from us, as also from others, and hath laid it here, but as for corne, and other things whereby our life may be mainteined, there is not one whit. We are in daunger therefore if we tarrie here long, either to perish for foode, or with the retourne of our enimies, or of these who have beene of this felowship, if they come to fetche this monie, whereof they all knowe. If any of these things happen, it shall not be possible for us to escape without deathe, or if they deale more freendly with us, we shalbe subject to their reprochful dealing, and scornfull behaviours. For seeing that these Heardsmenne be alwayes faithlesse, now are they most, for that they want a Captaine, and Ruler, that may constraine them to be moderate, we must therefore leave and forsake this Iland, no lesse then harmefull snares, or a very prison in deede. And first dispatch away Thermutis, under pretence to inquire, and seeke to knowe some certeintie of Thyamis. Then shall we consulte more safely together, and thinke of those things that are needefull. And if this were not, yet it is poynt of wisedome, to put out of our company a man by nature unconstant, indued with rude and uncourteous manners, which else mistrusteth somwhat of us for Thisbes sake, and will not rest till he have (if occasion serve) by fraude beguiled us. They allowed his saying wel, and thought it good to doe even so: wherefor they went to the entrie of

Cnemons advise as touching their present affairs.

A good Captaine causeth disordered people to live orderly.

What is to be done with an evill companion.

BOOKE II

the Cave (for they perceived it was day by this time) and waked Thermutis very drowsie with sleepe, and when they had declared to him the likelihoode of their counsell, and had easily perswaded him, being a fickle fellowe, and had cast Thisbe into a little pit, and as much dust on her, as was to be found about the Tabernacle, and done to her as religiously as the time would suffer, and with teares, and with weepings, in steade of all other Ceremonies buried her, they sent Thermutis about the pretended businesse, as was decreede, but he, after he had gone a little way, returned againe, and said that he would not goe alone, neither rashly object him selfe to so present a daunger, as to be a spie, except Cnemon might goe with him. Which thing when Theagenes perceived, that Cnemon did detract (for when he heard what the Egyptian said, he seemed to be much troubled in his minde, and sore afraide) he said to him, Thou art able to geve good counsell, but thy heart fayleth thee, which thing I have both at other times wel perceived, but especially now. But plucke up your spirites, and take a good heart to you, for at this time it seemeth necessarie to consent, and goe with him, that he conceive no suspicion of our determined flight (for there is no danger for him that is armed, and hath a sworde, to goe with one utterly unarmed) and then if occasion serve to slip from him, and come to us into some village hereby, which we will agree upon. Cnemon was content, and appoynted a certaine towne called Chemmis, very rich, and wel peopled, situated upon a Hill upon the banke of Nylus, that it may thereby be the better defended from the invasion of the heardmen. And it was to it after they were over the lake, almost an hundred furlongs, and they should goe right foorth. It wil be harde, saide Theagenes, especially for Cariclia, who hath not beene accustomed to goe any long journeis. But for all that, we will goe, and counterfet ourselves to be beggers, and such as goe aboute with certaine juggling castes to gette our living. That will be well (saide Cnemon) for ye be very evell favoured people, but moste Cariclia, whose eye was lately pulled out, wherefore me thinketh you will not onely aske peeces of breade, but coverletes, and caldrons. Hereat they smiled a litle, so that

Necessitas plus poscit quam pietas solet. Seneca.

Chemmis a towne of Egypt by Nylus.

their laughter moved but their lippes onely. When therefore with othe they had confirmed that which was determined, and had taken the Gods to witnesse, that they would never by their willes forsake one another, they wente eache of them aboute their decreed busines. Cnemon therefore, and Thermutis having in the morning early passed over the lake, tooke their journey through a thicke woode, wherein it was harde to finde any way. Thermutis went before, for so Cnemon woulde have it, pretending the cunning hee had in that harde passage, and willing him to leade the way: but in deede rather providing for his owne saftie, and preparing a just opportunitie to give him the slipp. After they had gone a good way, they espied a flocke of sheepe, and after those, who kept them were fledd, and crepte into the thicke woode harde by, they killed one of the fairest rammes, that went before the flocke, and rosting him at a fire, which the sheepherdes had made, did eat of the flesh without tarying, before it was throughly rosted, bicause their bellies were marvelously pinched with hunger. Like woolves therefore, or cormorants they devoured every parte, thoughe it were but a litle baked against the fire, so that while they did eate it, the bloude ranne aboute their teeth. But after they had filled their bellies, and quenched their thirste with milke, they went forwarde, and now was it time for Cnemon to put his devise in practise. When they had therefore gone up a litle hill (under which, Thermutis said, was the village, and in it Thyamis, being taken in the battaile, was either kepte prisoner or slaine, as he conjectured) Cnemon made an excuse that his bellie was troubled with too much meat, and by reason of the milke, he had a painefull laske, therefore he desired Thermutis to goe softly afore, and he woulde by and by overtake him. Thus did he once or twise, or three times, so that nowe he seemed to deale truely, affirming that he had much a doe to overtake him. After he had thus acquainted the Egyptian, at last, without his knowledge, he taried behinde, and as fast as he could, ranne downe the hill into a very thicke woodde. But he when he came to the toppe of the hill, sate him down upon a stone to rest him, tarrying till night came, in which they appoynted to goe into the village, to heare in what state

BOOKE II

Thyamis was, and therewithall he looked about for Cnemon, to whom if he came after him, he devised to doe some harme. For he had not yet lefte his conceived opinion, that he slewe Thisbe, and therefore he bethought himselfe, how he might kill him againe, and afterwarde he was with a certaine madnes moved to set upon Theagenes. But when Cnemon appeared not, and it was nowe farre on the night, he fell asleepe, and with the biting of an Aspe, having gotten like death to all his passed life, by the ladies of destinies pleasure perhaps, he slept his deadly and last sleepe. But Cnemon after he had forsaken Thermutis, left not running till darke night restrained his violent course, so that in that place where the night over tooke him, he hidde himselfe, and laide as many leaves as he coulde uppon him. Under which he lyinge, was much troubled, and slepte but litle, supposing everie noyse, and blaste of winde, and wagging of each leafe to be Thermutis, and if at any time sleepe over came him, he thought that he fledde, and looked backe for him, that pursued him not. And when he had lust to sleepe, he woulde refraine, for that he woulde not sleepe longer than neede required. Last of all, he seemed to be angry with the night, and thought it was longer then any other was. As soone as with great desire he sawe the day, firste he cut off so much of his haire, as he had let growe, that he might be like unto the theeves, to the intent that those who mette him, should not trouble nor suspect him. For the theeves besides other thinges that they doo, whereby they may seem more fearfull, let their haire grow so long that al men loath it, which they shake hanging on their shoulders, knowing verie well, that longe haire maketh them more acceptable which are in love but theeves more terrible. When therefore Cnemon had cut off so much of his haire, as woulde make him seeme the more trimme, and not bee thought one of the theeves, he made hast to go to Chemmis, where he appointed to meete with Theagenes. And being now come to Nylus, and ready to passe over, he spyed an olde man walking on the banke, uppe and downe, who seemed to communicate some of his cogitations with the floude: he had long haire after an holy fashion, but a verie white, and rough beard somwhat long, his cloake

Why the theeves let their haire grow.

Long haire doth become lovers well.



and other apparrell like a Grecian. Cnemon therefore staide a litle, but when the olde man passed up and down diverse times, and seemed not to see any man by him (he was in such a muse, and sure cogitation) he came before him and saide, All haile, syr. I cannot, quoth he, for that fortune will not so. Whereat Cnemon marveled, and saide, Are you a Greek? or what countrie man else? Neither a Greeke, answered he, nor any other countrieman, but of this countrie, an Egyptian. Howe then happeneth it, saide Cnemon, that in your apparrell you imitate the Greekes? My miseries, saide he, have chaunged this handsome apparrell for others. Cnemon marvelled that any man could trimme and decke him self for any mishappes, and faine woulde have knowen the cause or manner thereof. You cause me, saide the olde man, to remember many troubles, and do also move by them a wounderfull grudging againste yourselfe: but whither be you going, or from whence come you, or how happeneth it that you speake Greek in Egypt? That were a mery jeste in deede, saide Cnemon, in as much as you first asked me, and wil tel me no part of your estate, yet ye woulde knowe of me, mine. I am well pleased (quoth the old man) for that you seeme to be a Grecian, and some fortune as I gesse, hath transformed you into another figure also. Beside that you so earnestlye desire to heare in what state I am. Surely my greefe desireth to bee uttered, and if I had not happened on you, I thinke I should have told it to these reedes according to the tale. Let us therfore leave these banks of Nylus, and Nylus itselfe too, neither is the border of this banke fitte, to tel a long tale in, sith that it is subjecte to the vehemente heate of the south sunne. Lette us therefore goe to the village that we see over against us, if you have no greater businesse, there shall you be my ghest, not in mine owne house, but in a very good mans, who hath intertained me in adversitie: In his house shall you heare al my fortune, if you will, and in like manner you shall tell me yours. Content, saide Cnemon. For if I had not met with you, I must have gonne to this village, to tarrie by appoyntment for some of my companions. They tooke a boate then (whereof there was great stoare, ready to transporte any man for hyre) and came into

Thought maketh a man in manner blind yea and deafe and dumb too.

Miseries make a man sometimes change his apparell.

It is a great paine to conceale any mishappe long.

BOOKE II

the towne, and so into the house, wherein this old man was hosted. The good man of the house was not at home, but his daughter now marriageable, and the other maids: as many as were at home entertained them very curteously, and intreated the olde man, as he had beene their father. For so I thinke their master had commaunded. One washed their legges, and swept the duste from under their feete, another made their bedde, and provided a soft lodging for them, another brought in the potte, and made a fire, another covered the table, and set wheaten bread theron, and divers other kindes of fruites. Whereat Cnemon marveiled and sayd, Father, perhaps we are come into Jupiter hospitalis house, wee are so much regarded, and that with so good mind. Not into Jupiters, saith he, but into such a mans as knoweth Jupiter hospitalis, and the patrone of such as be in adversitie well. For, sometime he leadeth his life in travell, and merchandise, and hath seene many Cities, and knoweth the manners and fashions of divers nations. For which cause, it is like he entertained mee into his house, wandering and travelling a fewe dayes a goe about, as also he hath done many moe others. What travel, father, said Cnemon, is it which you speake of? I am, sayd he, in this place, bereft of my children, and knowe the misdoers well, but cannot be revenged: Wherefore I with wayling beweepe my sorrowe, like a Birde whose nest a dragon pulleth downe, and devoureth her young beefore her face, and is afraide to come nigh, neither can she flee away: at such controversie is love, and sorrowe in her, but making great noyse, fleeth about the miserable seege, and poureth in vayne her motherlike, and humble teares into those cruell eares, who have of nature beene taught no mercie. Will you therefore, sayde Cnemon, tell me, how and when you had this cruell hap? Hereafter, said he, I will. Now it is time to looke to our bellies, to which Homer having respect not without good consideration, called it pernicious, for that in comparison thereof all thinges els were counted little woorth. But first, according to the wisdome of the Egyptians, let us doe sacrifice to the immortal Goddes, for nothing shall ever cause me to breake this custome. Neither shall any greefe be so great, which shall cause me to put the remem-

Jupiter hospitalis.

A pretie similitude.

Homer calleth the bellie pernicious.

Calasiris will not forget to doe sacrifice to the Gods, for any travell and this is everie good mans duetie also.

brance and service of God out of my minde: when he had said thus, he poured a little cleane water out of a vial, and sayde, I doo sacrifice to the Gods of this countrie, and to the Goddes of Greece, to Apollo of Delphos, and beside, to Theagenes and Cariclia, good and honest creatures, for as much as I make these Goddes also: and therewithall he wept, as though he woulde doo another sacrifice to them beside, with sorrowfull teares. When Cnemon hearde this, he was abashed, and looked earnestly on the olde manne round about. What say you (quoth he) be Theagenes, and Cariclia your children in deed? They are my children, sayd he, borne without a Mother. For the Goddes have made them my children by chaunce, and caused me to be sorrowfull for them, so that I have a naturall affection of mind towarde them, by which they esteemed mee as their father, and so called me also. But I pray you tell me how you knew them. I doo not onely knowe them, sayd Cnemon, but tell you that they be safe and in good health. O Apollo, and the reste of the Goddes, sayd he, tell me in what countrie they be, and I will call you then my saviour, and make equall accomte of you as with the Goddes. What rewarde, sayde he, will you give me? At this time, sayde he, thankes, which a wise man comteth a goodly rewarde. And if ye come into my countrie, which the Goddes tell me shalbe shortely, you shall have great riches. You promise me, sayde he, that which is to come, and very uncertaine, and may yet presentely sufficiently recompence me. If you see anything presente tell me. For I so much desire that, that I coulde be contente to loose some part of my body, and yet think that I am not maimed of any member, but have every joynte whole. I require this (sayde he) that you woulde vouchsafe to tell me of them, of whence they are, who be their parentes, and what fortune they have had. Thou shalt have, answered he, a great rewarde, and such a one as to it nothing maye be comparable: although you had asked all the treasure in the worlde. But let us now eate some meate. For both of us, as wel you to heare, as I to tel, shall have neede of longer time. When they had eaten Nuttes, Figges, Palmes new gathered, and such other fruite as the olde man was accustomed to feede on, (for his conscience

Calasiris sacrificeth to Theagenes and Cariclia.

Theagenes and Cariclia, Calasiris children without a mother.

A wise man counteth thankes a great reward.

BOOKE II

made no difference of meates) they dranke, he water, and Cnemon wine. After a little while then Cnemon saide, Father, how well Bacchus is pleased with tales and banquetting songs, you know wel inough.

Bacchus pleased with merrie songs and tales.

Wherefore nowe also seeing he hath challenged mee to himselfe, he moveth me to desire to heare somewhat, and constraineth me to crave my promised reward, and now it is time for you to make provision to play this commedie as on a stage, as the proverbe is. You shall heare it, said hee, and would to God that thrifty Nausicles had beene here, whom I have oft by divers delaies deluded, very desirous to heare this tale. After Cnemon hearde Nausicles named, he asked where he was then. He is gone, quoth the olde man, on hunting. What manner of hunting, said he? Of wilde beasts very cruell, which be called in deede men, and heardmen, but live by thefte, and can hardly be intrapped, for that they use by pathes, and caves in the marish ground. Whereof doeth hee accuse them, said he? Of the taking away of a lemman of his, which he brought from Athens, whome he called Thisbe. Lord God, saies Cnemon, and therewithal suddenly helde his peace, as though he woulde say no more, and when the olde man asked him what he ayled, Cnemon willing to bring him to other matters, saide, I marvel how, or with what armie emboldened, he durst set upon them. He answered, Oroondates is made deputie of Egypt, by the great king, by whose commaundement, Mitranes captaine of the watch, is made governour of this Towne. Nausicles hired him for a great summe of money, and with great company of horsemen and footemen conducted him against them. Hee taketh in very ill parte the losse of that maide of Athens, not so much for that shee was his friende, and played well on instrumentes, but more, because he was in mind to carrie her to the king of Æthiopia, as he saide, that shee might be his wives drinking gossipe, and familiar after the manner of the Greekes, as though he were deprived therefore of a great summe of mony which he hoped to have for her, he maketh all provision possible to recover her againe. My selfe willed and exhorted him so to doo, supposing, that he by some chance might happe to find my children, and helpe me to them

Oroondates deputie of Egypt.

The wives of Greece have their drinking gossips.

againe. Wee have talked ynough, saide Cnemon, now cutting him of the heardmen, captaines, and of the kings them selves. It wanted but little, that you had not with your talke turned my minde an other way, you have added this glaunce, nothing appertayning to Bacchus, as the proverbe is. Wherefore returne your talke to that you promised, For I have founde you like Protheus of Pharos, not turning your selfe into divers figures, as he did, but attempting to bring me from my purpose. You shall knowe, saide the olde man. But first I will tel you of my selfe, not beguiling you in my tale, as you think: but propounding such talke as shalbe true, and well agreeing to that which followeth. The citie wherein I was borne is called Memphis, my fathers name, and mine also is Calasiris. As touching my trade of life, I am now a vacabond, who was not long before a priest, I had a wife by the ordinance of the citie, but loste her by the lawe of nature. After shee had passed out of this body into another rest, I lived a while without anie miserie, delighting my self with two sonnes, that I had by her. Not many yeeres after the course of heaven prescribed by destinie, doth change all our estate, and Saturne cast his eye into our house, making the change still worse and worse, without any hope of avoyding the same: onely foresight as in such cases is common, was my gaine, which much abated the violence and heate of these misadventures. For those miseries (my sonne,) that come on thee suddenly, be untollerable, but such as are foreseene, are borne with more equall mind, For the mind being occupied with feare, is abashed of those, and taketh them heavilie, but custome by reason maketh these more familiar, such a thing hapned unto me. A woman of Thrace, of ripe yeares, and except Cariclia the fairest in the world, whose name was Rhodopis, I know not whence, nor how by the ill luck of her lovers, leaving her Countrey, travailed over all Egypt, and came in very wanton wise to Memphis, with a great sort of maydes and servaunts wayting on her, very perfectly instructed in all Venerious entisements, and wanton behaviour, so that it was possible for none that looked on her, not to be intangled with her love, of such an unavoydable force, was the whoorish allurement, that proceeded from her

Calasiris born at Memphis, he telleth him all his whole life passed.

Saturne an unluckie planet and never good.

What miseries be tolerable, and what intollerable.

The beginning of Calasiris his evill lucke.

Rhodopis a harlot.

eyes. She entred into Isis Temple oft, whose Priest I was, and woorshipped the Goddes dailie, and offered divers sacrifices, and giftes, which cost many Talentes: (I am ashamed to tell it, yet I will) with often beholding of her, she overcame me, and that temperance also which in all my life, with great study I had conserved. A great while I withstoode the eies of my body with the inward eies of my mind, yet at last overcome with this affection of love as those who are heavy loden, I was constrayned to yeelde. When therefore I understoode that a woman shoulde bee the beginning of all the ill luck which the Goddes had appointed me, of which I was not ignorant before, and perceived that by fatall destinie it was so decreed, and that the God, whose turne it was then to rule, woulde playe that parte: I determined not to dishonest the Priesthoode, in which from my youth I had beene brought up, neyther to defile the Temples, and secrete places of the Goddes, and to avoyde that which was by destiny decreed, not for dooing the deede (which God forbid) but to punishe my desire with convenient punishment, as in my mind I determined, by reason ruling in that judgement, I banished my selfe, and unhappy man forsooke my countrie, as well to yeelde to the necessitie of the Ladies of destinie, and give them leave to determine of us what they would, as also to leave the cursed Rhodopis. For I was afraid, lest my gest, lest if he, who then had dominion, should violently enter into the citie, I should be forced to doe some viler thing. But the chiefe cause, above all other, that banished me, were my sonnes, for the secret wisedome, that I had of the Goddes, foreshewed to me, that they shoulde fight a blouddy battaile betweene them selves. That I might therefore remove such a cruell spectacle from mine eyes (which I thinke the sunne himselfe would not beholde) and to acquite these fatherly eyes, of the sight of my sonnes death, I went my way to prevent these thinges, pretending as though I would goe to greate Thebes, to see my elder sonne, who was then with his Graundfather, his name was Thyamis. Cnemon started when he heard the name of Thyamis, yet he kept his counsell, as well as he could, the better to heare that which followed: but he told on as followeth. I omit that which happened to me by the way (young man) for it

Calasiris falleth in love with Rhodopis.

God graunt that the honestie of this heathen priest, condemne not some of our ministers which professe the Gospell.

Calasiris banished himselfe.

nothing appertaineth to that, you ask for. But when I hearde there was a certaine citie of Greece sacred to Apollo, which was a temple of the Gods, and a colledge of wise men, and farre from the troubelous resort of the common people, I went thither, thinking that citie which was dedicated to holines, and ceremonies, to bee a meete place for a man being a prophet to resorte unto. So when I had sailed by the coast of Cressia, and was arrived at Cyrrhus, I went in hast out of my ship to the towne whither after I was come, I fealt a certaine divine odour breathe uppon me. So that for many causes I accompted that Citie a meete place for me to abide in, the least whereof was not the naturall situation of the same. For as it were a naturall defence or tower, Parnassus reacheth over it, incloasing the Citie as it were with a wall with his two toppes. You say very well (quoth Cnemon) and like one in deede who had tasted of Pithos spirite, for I remember that my Father tolde me the sight of a tower was such, when the Athenians sent him to the Councell of Thamphictiones. Are you then an Athenians sonne said he? Yea sir, said Cnemon. What is your name? Cnemon, answered he. How came you hither? You shall heare that hereafter, now tell on your tale, content quoth he. I went into the Citie, and praysed it much in my minde, for the places of exercise there, and the pleasaunt fieldes, and the springs, with the fountain of Castalius, this done I went to the Temple. For the report of the people, that saide the Prophetesse would geve answere presently, mooved me so to do: as soone as I had gone into the church and said my prayers, and made a certaine secrete requeste of the God, Pythias answered me thus:

Calasiris journey to Delphie.

The situation of Delphi.

The pleasant commodities of Delphi.

Apollos answere to Calasiris.

To shunne the destinies sure decree
thou takest all this toile:
And therefore leavest the fruitefull coast
of Nylus fertile soile.
Have a good heart, for I will geve
the blakish fieldes againe
Of Ægypt unto thee, till then,
our friend thou shalt remaine.

As soone as the Oracle had geven me this answere, I fel

groveling on the altar, and desired him in all thinges to be my good God. But a great sort of those that stoode by me, praysed the God much for geving mee such an answeare at my first comming: Every man taulked of Fortune, and behelde me, and saide, that I was the welcommest man to the God that ever came there, save one Lycurgus of Sparta, wherefore when I desired to dwel in the Churchyarde they gave me leave, and decreed, that I should be nourished of their common charges. To be short, I wanted no good thing. For there I enquired the causes, and manner of the sacrifices which were very divers, and many, that as wel the men that inhabit there, as also strangers make, or els I conferred with Philosophers, unto which Citie no small number of such men come, so that the Citie is in a manner a studie dedicated to prophesies under the God, who is Captaine of the Muses. And at the first there were dyvers questions, as touching many matters mooved among us. For some would aske after what sort we Egyptians honored our Gods, an other, why divers countreies worshipped divers kindes of beastes, and what they could say of every of them, other enquired of the maner and forme of the buildings called Pyramides, many of their framing of instruments and their tunes. At a worde, they left nothing that appertaineth to Egypt, unsearched. For the Grecians eares are woonderfully delyted with tales of Egypt. At last, certain of the civilest sorte fell in talke of Nylus, and asked me whence were his heads, and what special propertie it had above other rivers, and why it alone of all others in Summer dyd rise. I tolde him what I knewe, and was written in the holy bookes, and was lawfull onely for the priestes to knowe, how that the head thereof was in the highest parts of Æthiopia, and furthest bounds of all Libia, at the ende of the Easte Clime, and beginning of the South. It floweth in the Summer, not as some think, by reason of contrarie blastes of the Northwest winde (as some thinke), but for that those same windes blowing out of the North, gather together, and drive all the Cloudes of the ayre into the South (about the middle of the summer) till they come to the burning line, where their violence is abated, for the uncredible heate there aboutes, so that all the moysture, which was before

Lycurgus which gave lawes to the Lacedemonians.

Prettie Heathenish questions.

gathered together and congeled, melteth, and is resoulved into aboundance of water, wherewith Nylus waxeth proud, and will be a river no longer, but runneth over his banks, and covereth Egypt with his waters, as with a sea, and maketh the ground very fruitefull. Wherefore it ministreth sweete waters to drinke, as is like, for that they come from heaven, and is pleasant to be touched, not now so hoate as at the first, yet it is luke warme, as one that springeth in such a place. For which cause of that floud, and none other, arise no vapors, for if there should, then were it like that it received his encrease of snowe resolved, of which opinion some learned men of the Greekes have bin: as I talked of these matters in this sort Apolloes priest, called Caricles, my familiar freende, saide unto me, It is very wel said of you, and I my selfe am of your opinion also, for I have hard the priestes of Egypt that inhabit about Nylus, say so also. And have you bin there then, Caricles, quoth I? I have, quoth he Calasiris. What mischance drave you thether? I asked him then. The ill lucke that I had at home, said he, which for al that turned to my great felicitie. I woundred at that, and thought it coulde not be so. You wil not marveile (quoth he) if you heare the whole processe of the matter, which you shall doo when you please. Then (quoth I) tel me nowe, for I am wel pleased you should do so. Caricles then, when he had let the people depart, said, Knowe that for a certaine cause I have desired a greate while, that you might bee made privie to mine estate. A longe time after I was married, I had no children: yet at length, when I was olde, and had made earnest prayers to God, I had a daughter, the which, God foreshewed me, should be borne in an il time. For al that, she became marriageable, and I provided her a husbande of one of her suters (for shee had many) which in my judgemente, was the moste honestest man. The first nighte that shee, unhappy wench, lay with her husbande, she died either with a Thunder bolte, or else, for that by negligent handling, her bedde was set on fire. And thus the mariage Song, not yet ended, was turned to mourning: and she was carried oute of her Bridebedde, into her grave: and the Tapers that gave her light at her wedding, did now serve to kendle her

He confuteth the opinion of certain Greek philosophers, that thought the increase thereof had proceeded of the resolution of Snowe.

Caricles Apollos priest.

Caricles telleth Calasiris all his estate.

He was perhaps of the Themistocles opinion, who rather chose for his daughter, a man without money, then money without a man.

BOOKE II

funerall fire. Beside this unhappy fortune, God gave me another tragicall missehappe, in that he tooke the mother from me, beinge too sorrowfull for the deathe of her daughter. I therefore (not able to beare this greate punishment at the Goddes hande, did not kill my selfe, in obeying their preceptes, who are occupied aboute holy controversies, and affirme it not to be lawfull, but) leaft my countrie privily, and fled farre from the sorrowes I felt at home: for the quick remembrance of the minde, is greately holpen, to forgette evilles passed, if it be obscured, and darkened by turning of the eyes from the same. After I had traveiled over many countries, at length I came into your Egypt, and into the citie Catadupy, to see the sluces of Nylus. And thus my freende, I have tould you the manner of my travell into those places. But I desire, that you shoulde knowe the principall cause, why I tell you this tale. As I walked aboute in the citie, as my leasure served, and did buie such things, as are very scarce in Greece (for nowe by continuance of time, havinge well digested my sorrowes, I hasted to returne into my countrie) there came a sober man to me, and such a one, as by countenance appered to be wise, that had lately passed his youthfull yeares, who was in couller very black, and saluted me and saide, that he woulde talke with me about a certaine matter (not speakinge Greeke very well). And when he sawe, that I was willing to goe with him, he brought me into a certaine Temple, and by and by, sayde, I sawe you buye certaine Hearbes and Rootes that growe in India, and Æthiopia, if you will and without guile, I will shew you them with al my hart. That I will, quoth I, shew me then I pray you. With that he tooke a little bag from under his arme, and shewed me certaine precious stones of wonderfull price. For there were Margarites among them as bigge as a little nut, perfect rounde, and Smaragdes, and Hiacinthes, they were in colour as the greene grasse, and shined very bright. These were like the sea banke, that lieth under a hard rocke which maketh all that is underneath to be like purple colour. At fewe wordes, their mingled, and divers shining colour, delighted and pleased the eyes wonderfully, which as soone as I sawe, You must seeke other chapmen (quoth I) good syr, for I and

It is not lawful for a man to kill himselfe.

Out of sight out of minde commonly.

Catadupie a Citie of Aegypt.

al my riches are scant able to buy one of the stones that I see. Why saide he, if you be not able to buy them yet are you able to take them, if they be given you. I am able, saide I, to receive them in deede, but I know not what you meane so to mock me. I mock you not, quoth he, but meane good faith and I sweare by the God of this church, that I wil give you al these things, if you wil take them, beside another gifte, which farre excelleth them all. I laughed when I heard this, he asked me why I laughed. Bicause, quoth I, it is a thing to be laughed at: seeing you promise me thinges of so great price, and yet assure me to give mee more. Trust me, saide he: but sweare that you will use this gifte well, and as I shall teach you. I marveiled what he meant, and staied a while, yet in hope of those greater rewardes, I tooke an othe. After I had sworne as he willed me, he brought me to his lodging, and shewed me a maide of excellent beautie, which hee saide, was but seven yeere olde. Me thought shee was almost marriageable, such grace doth excellent beautie give to the talenesse of stature. I stoode in a mase, as well for that I knew not what he meante, as also for the unsatiable desire I had to looke upon her. Then spake he thus to me. Syr, the mother of this maide, which you see, for a certaine cause, that you shal knowe hereafter, laid her foorth, wrapped in such apparell as is commonly used for such purposes, committing her to the doubtfulnesse of fortune. And I by chaunce finding her, tooke her up, for it is not lawfull to despise and neglecte a soule in daunger, after it hath once entred into an Humane body. For this is one of the wise mens precepts, that are with us, to be whose scholer my selfe was once judged worthy. Besides that even in the infantes eyes there appeared some wonderfull thing, she behelde mee with such a steadie, and aimiable countenaunce, as I looked uppon her. With her was also found this bagge of precious stones which I shewed you of late, and a silken cloth wrought with letters in her mother tongue, wherein was her whole estate contained, her mother as I guesse procuring the same. Which after I had reade, I knew whence, and what she was, and so I carried her into the countrie farre from the citie, and delivered her to cer-

Many take others for like end, but doe scantly perfourme them so well.

What excellent beautie with taulnes of stature, maketh a woman seemely.

Cariclia laide foorth, and committed to fortune.

That is not lawful to let one die without succour, is a precept of the Gymnosophists.

Cariclias state written in her faascia.

BOOKE II

Sisimithres finding Cariclia provideth for her bringing up.

taine Shepeheardes to be brought up, with charge that they should tell no man. As for those things that were founde with her, I detayned with my selfe, leaste for them, the maide should bee brought into any daunger. And thus at the first this matter was concealed: But after, in processe of time, the maide growing on and becomming more fayre, then other women were, (for beautie in mine opinion cannot be concealed, though it were under the grounde, but would thence also appeare) fearing lest her estate should be knowen, and so shee killed, and I brought in trouble therefore, I sewed, that I might be sente in Ambassage, to the Deputie of Egypte, and obtained it, wherefore I come, and bring her with me, desirous to sette her busines in good order. And nowe muste I utter to him the cause of mine Ambassage, for he hath appointed this day for the hearing of me. As touching the maide, I commend her, to you, and the Goddes, who have hitherto conserved her, uppon such conditions, as you are bound by oth to perfourme. That is, that you will use her as a free woman, and marry her to a free man, as you receive her at my hande, or rather of her mother, who hath so left her. I hope that you will performe all things wherof we have commoned as well by credite of your oth, as also by trust that I have in your manners, which I have by many daies experienced to be very Greekishe in deede. Thus much I had to say to you, before I executed my commission, as concerning mine Ambassage: as for other secrecies belonging to the maide, I will tell you them to morrow in more ample wise, if you will meete with me aboute Isis temple. I did as he requested, and carried the maid muffled to mine owne house, and used her very honorably that day, comforting her with many faire meanes, and gave God great thanks for her, from that time hitherto, accompting, and calling her my daughter. The next day I went to Isis temple, as I had appointed with the stranger, and after I had walked there a great while alone, and saw him not, I went to the deputies house, and inquired whether any man saw the legate of Aethiopia. There one told me, that he was gone, or rather driven homewarde, the last day before sunne set, for that the deputie threatened to kill him, if presently he departed

Beautie cannot be hidde.

Cariclia delivered to Caricles.

Caricles calleth Cariclia his owne daughter oft and named her after his owne name.

Sisimithres his Ambassage.

not. I asked him the cause. For that, quoth hee, by his Ambassage he willed him not to meddle with the mines out of which the smaragds were digged, as those that appertained to Aethiopia. I came home again, much greeved, like one that had some great mishap, by cause I could not knowe anything as touching the maide, neither whence she was or who were her parentes. Mervaile not thereat, saide Cnemon, interrupting him, for I my selfe take it heavilly that I cannot knowe it now: yet perhaps I shall know it hereafter. You shall in deede, said Calasiris.

But now will I tell you, what Caricles saide more. After I came into my house (quoth he) the maid came forth to meete me, but said nothing, because shee coulde not yet speake Greeke: yet shee tooke me by the hande, and made me good cheere with her countenance. I marveiled that even as good grayhoundes do fawne uppon every one, though they have but litle acquaintance with them, so shee quickly perceived my good will towarde her, and did imbrace me, as if I had bene her father. I determined therefore, not to tarry longer in Catadupi, leaste some spite of the Goddes should deprive me of my other Daughter too, and so comming by boate downe along Nylus, to the sea, I gotte a ship, and sailed home, and nowe is this my daughter with mee, this Daughter, I say, syrnamed also by my name, for whose sake, I lead scant a quiet life. And beside other thinges, wherein shee is better then I could wish, she learnt the Greeke tongue in so short space, and came to perfite age with such speede, as if he had bene a peerelesse braunch, and farre of passed all other in excellent beautie, that all mens eyes, as wel strangers, as Greekes, were set on her. To be short, whersoever she was, either at the temples, or at publike exercises, or in the places of common resort, shee turned all mens mindes, and countenances unto her, as if shee had bene the Image of some God, lately framed. And although she bee such a one, yet shee greeveth me soare. Shee hath bidden mariage farewell, and determineth to live a maiden stil, and so becomming Dianas servant, for the most parte applieth her selfe to hunting, and dooth practise shooting. For my part, I set litle by my life who hoped to marry her

Cariclia not onely passing beautifull but very wittie also.

Cariclia not willing to marrie.

to my Nephew, my sisters Sonne, a courteous young man, well mannered, and faire spoken, but I can, neither by prayer nor promise nor force of Argument perswade her thereto: but that which greeveth me most, is that (as the Proverbe saith) shee useth mine owne Fethers against mee, and addeth greate experience, and many reasons to prove that shee hath chosen the best kinde of life, commending virginity with immortall praise, and placing it in Heaven by the Gods, calleth it immaculate, unspotted, and uncorrupted: as for love, Venus disporte, and everie Ceremonie that appertaineth to marriage, shee utterly dispraiseth. In this matter I require your helpe, and therefore nowe I having good occasion, which hath in a manner preferred it selfe to me, use a longer tale, then neede requireth. Do thus much for me, good Calasiris, use some pointe of your wisedome, though it bee by inchauntment, to perswade her, either by worde, or deede, to knowe her owne nature, and to consider, that she is borne of a woman. This you can do, if you will. For she disdaineth not to talke with men, for that she hath beene commonly brought up among them. And she dwelleth in the same house with you, here I meane within the circuite and compasse of this Temple. Despise not mine humble prayers, and suffer mee not to live in mine age without children, and comforte, and hope of any to succeede me: this I beseech you to do for Apolloes sake, and all the Gods of your owne countrie. I wepte when I heard this, Cnemon, because he himselfe not without teares thus humbly besought mee, and promised to doe what I coulde for him in this pointe. While we yet talked of these matters, one came to us in haste, and tolde us that the captaine of the Aenians ambassage, was at the gate, and made provision, and therefore desired the Priest to come away, and beginne the sacrifice. I asked Caricles what those Aenians were, and what holy message theirs was, and what sacrifice they made. The Aenians, saide he, is the noblest parte of Thessalia, and right Greekish, which fetch their petigree from Deucalion, and stretch to the borders of Malia, their chiefe citie is Hipala, so called, as they say, because it is mistres, and ruler of the rest, but as other thinke for that it is situate under

Aenians people of Thessalia fetch their petigree from Deucalion.

How far the Aenians country goeth.

Their chiefe is Hipala.

the hill Oeta. This sacrifice the Aenians sende to Pyrrhus Achilles sonne everie fourth yeare, at such time as the feaste Agon is kept to Apollo (which is now as you know) for here was he killed at the very Altars of Apollo, by guyle of Orestes Agamemnons sonne: This message is done more honourably than any of the rest, because the captaine saieth, he is one of Achilles line. By chaunce I met with him two dayes ago, and there seemeth verily to appear in him somwhat worthie those that come of Achilles bloude, such is the comelynes of his person, and tallenes of stature, that it may easily prove he was borne of some Goddesse. I marvailed how they being Aenians did say they came of Achilles bloude, because the Egyptian Poet Homer saith that he was borne in Pythia. The young man, and the rest of the Aenians, say plainely that he is their progenitour, and that Thetis was maried to Peleus out of Malia, and that in old time Pythia was there abouts, and that beside them whosoever doe chalenge the noble man for his valiant actes, say untruely. For his parte, he proveth himselfe to be of Achilles bloud by an other reason: for that Menesthius his grandfather, who was the sonne of Sperchius, and Polidora Peleus daughter, which went with Achilles among the noble captaines to Troye, and because he was his kinsman, was one of the chiefest captaines of the Mirmidones. And although he himselfe be verie neare on every side to Achilles, and joyne him to the Aenians, yet he accounteth these funeralles to Pyrrhus, for a most assured proofe, which all the Thessalians (as he saith) have graunted to them, bearing them witnesse that they be the nexte of his bloud. I envy them not Caricles (quoth I) whether, they chalenge this to themselves untruly or it be so in deede. But I pray you, send for the Captaine in, for I desire much to see him. Caricles was content: Therewith entred in a young man of Achilles courage in deede, who in countenance, and stomache appeared no lesse, with a streight necke, hie foreheaded with his haire in comely sorte rebending downe, his nose, and nosthrilles wide inough to take breathe, which is a token of courage and strength: his eyes not very grey, but grey and blacke, which made him looke somewhat fiercely, and yet very aimiably, not much unlike

The names of the Aenians sacrafice to Pirrhus.

The Captaine of this Legation is of Achilles race his name is Theagenes.

A pretty discourse of Achilles countrie with the arguments, that the Aenians have to prove that they are of Achiles bloud the chief whereof is this sacrifice.

The description of a very comely man.

BOOKE II

the Sea, which is newe calmed after a boysterous tempest. After he had saluted us, as the maner was and we him againe, It is time saide he, to doe Sacrifice to the God, that wee may finishe the Noble mans rites, and the pompe thereto belonging by times let it be so, said Caricles, and as he rose, he tolde me softly, you shall see Cariclia to day, if you have not seene her before, for she must be at the pompe and Funeralles of Neoptolemus by custome. I had seene the maide before, Cnemon, and done sacrifice with her, and she woulde inquire of me, of our holy customes and ordinances. Yet I sayd nothing to him, wayting to see what woulde come hereof, and so we went to the Temple both together. For all thinges that belonged to the sacrifices, were made redy by the Thessalians. Assone as wee came to the altar, and the young man beganne to do the Sacrifice, having leave firste of the prieste, Pythia saide thus:

Apollo his answere as touching Theagenes and Cariclia.

Ye men of Delphi sing of her,
and Goddes offspring praise:
Who now in grace beginnes to growe,
but fame shall ende her dayes.
Who leaving these my temples here,
and passing surging streames:
Shall come at length to countrie scortchte.
with Phoebus blasing beames,
Where they as recompences due,
that vertues rare do gaine.
In time to come ere it be long,
white Miters shall obtaine.

After the God had saide thus, those that stoode by cast many doubtes, but knewe not what answere shoulde meane. Every man had his several exposition, and as he desired so he conjectured, yet could none attaine to the true meaning thereof, for oracles and dreames are for the most part understoode, when they be come to passe. And although the men of Delphi were in a maze, for that was said, yet they hasted to go to this gorgeous solemnitie, not caring to make any diligent inquirie of the aunsweare which was geven.

When oracles southsayings are to be expounded.

HERE ENDETH THE SECONDE BOOKE



THE THIRD BOOKE

THE CONTENTS OF THE THIRDE BOOKE

In the third booke is conteined the manner of the Funeralles, and how Theagenes fell in love with Cariclia, and shee with him, and the moane that Caricles made for her to Calasiris.

THE THIRD BOOKE

AFTER the Pompe and Funerall was ended: Nay Father (quoth Cnemon, interrupting him) it is not done yet, seeing your talke hath not made mee also a looker thereon. But you slippe from me, who desire wonderfully to beholde the whole order thereof, no lesse then one (who as the proverb is) came after a feast, in as much as you have but opened the Theatre, and straight shut it up againe. Cnemon (said Calasiris) I woulde not trouble you, with such impertinent matters as you now desire, but would have brought you to the principal pointes of my tale and that, which you desired at firste. But because you desire by the way to be a looker here upon, here by you declare your selfe to be an Athenian, I wil briefly declare to you the braverie therof, as well for it self, because it is famous, as also for certaine things that happened thereat. The Hecatombe wente before, and such men as were but lately entered into the holy ministerie, lead the same: eache one had a white garment knitte aboute them, their right hande, and arme with their breast naked, and a Pollaxe therein. All the Oxen were blacke, and very lustie, wagginge their heades, and lifting them uppe a litle, they had even hornes, part whereof was guilded, other had Garlandes of flowers uppon them, their legges were somewhat crooked, and their throtes hanged beneath their knees and there were so many as woulde make a juste Hecatombe in deede. After these followed a great sorte of other offerings, and every kinde of beastes was lead by it

The manner of the sacrifice.

Hecatombe is a kind of sacrifice, wherein were a hundred beages of one kinde slaine, as a hundred oxen, sheepe, swine, or goats.

selfe in order alone, with an instrument that appointed when and with what they should begin. These beastes, and their leaders did certaine virgins of Thessalia, standing in a ringe, with their haire loose aboute their eares, entertaine. The maides were divided into two companies, those who were in the first, carried flowers and fruite. The other carried in baskets other fine knackes, and perfumes, and filled all the place with pleasant odour; they carried not these thinges in their handes, but on their heades, for that they helde their hands forward and backward, that they might the more easily both goe and daunce. They received their Song of another company, for it was the dutie of these to sing the whole Hymne. In this Song was Thetis praised, and Peleus, then their Sonne, and after his, after these, Cnemon. What Cnemon (quoth Cnemon) now father ye take from me the pleasantest part of this tale, as thoughe you would make me a beholder onely of that, that was donne in this Royaltie, and not a hearer also. You shall heare it, saide Calasiris, seeing it pleaseth you, this was the Songe.

The song that the Thessalian virgins sung in the honour of Thetis and Peleus, Achilles and Pyrrhus.

O Nereus God in surginge seas,
we prayse thy daughter deare:
Whom Peleus at commaundement,
of love did make his feare.
Thou art our lady Venus brave,
in Sea a glimsinge Starre:
Who, thee Achilles, did bring foorthe,
a very Mars in warre.
And captaine good unto the Greekes
thy glory scales the skyes:
To thee did thy redheaded wife
cause Pyrrhus rough to rise.
The Trojans utter over throwe,
but stay to Greekishe host:
Be thou good Pyrrhus unto us
a favourable ghost.
Who here in grave intumbed liest,
in Phœbus sacred grounde:
Bowe downe thine eare, to th' oly hymnes,
that we to thee doo sounde.
And this our citie suffer not,
in any feare to be:
Of thee, and Thetis is our songe,
Thetis al hayle to thee.



Thus was the songe made Cnemon, as farre as I remember, and there was so good order in the songe, and the measure of their dauncinge, agreed so wel to the sound of the instrument, that the eies neglected that they saw, in comparison of that they hard, and those that stoode by, would followe the maydes that passed on, as though they hadde beene constrained with the pleasantnesse of their songe, untill the jollie lustie youthes with their captaine and ringleader appeared, the sight whereof was better then all that they had seene before. The whole number of these youthes was fifty, which was devided into twice five and twenty, in a manner garded their Captaine, who rode in the middest of them. Their bootes wraught with purple leather, were foulded finely a little above their ancles. Their clokes were buttoned with buttons of Golde beefore their breastes, and were laide on with rounde blewe buttons, downe unto the nethermost hemme. Their horses came all out of Thessalia, which also shewed by their pleasaunt countenaunces, the good pasturage of their countrey. They fomed on their bridles as though they thought scorne of such as rode on them, yet they turned very redilie as the Ryders would have them. Their saddles, and the rest of their harnesse was so beset with silver and golde, that in this point the young men seemed to strive who should be bravest. But Cnemon, those who were present, did so despise and passe these men thus apparreled, and looke on the Captaine Theagenes (on whom was my care) that all, which shewed before very bright, was now darkened, as it had beene with some passing lightning. Such brightnes did hys sight bring unto us, in as much as he was on horseback also, with a speare of Ashe, poynted with steele in his hande, he had no helmet on, but was bare headed. His cloke was of Purple wrought with Golde, wherein was the battell of the Centaures and Lapithes: on the button of his cloke was Pallas pictured, bearing a shielde before her breast, wherein was Gorgons head. The comelines and commendation of that which was done, was some what increased by the easie blowing of the winde, which mooved his haire about his necke, parting it before his forhead, and made his cloake wave, and the nether parts thereof to cover the back and

The Aenians apparell.

Theagenes his cloake what was wrought thereon.

BOOKE III

Theagenes his horse.

buttocks of his horse. You woulde have sayde that hys horse did knowe the beautie of his master, and that he beeing very faire him selfe, did beare a passing seemely man, he rayned so, and with pricked up eares, he tossed his head, and rolled his eyes fiercelie, and praunced, and leapt in so fine sort. When he had the raynes a little at will, he would set forward couragiously, and turne about on both sides, and beat the ground with the tippes of his houfes lightly, and moderate his fiercenes with the pleasauntnesse of his pace. Each man was amazed thereat, and gave the young man the principall praise, as well for his courage, as also for beautie and comelynes of personage. At a word, the common sort of women, and such as could not moderate their affections, cast apples and floures upon him, by that meanes as might be geassed, seeking to gette his favour. For they were al of this opinion, that there coulde bee no humaine shape which coulde surmount the seemelines of Theagenes. But after that Aurora, with rosiall fingers, as saith Homer, appeared, and the beautifull and wise Cariclia, came out of Dianas temple: then I perceived that Theagenes coulde be conquered, and so farre conquered, as the naturall seemelines of womans beautie hath the more and greater force at first to bring under. For shee was carried in a chariot, drawen with a yoke of white Oxen, shee had on a purple gowne downe to her foote, spangled with golde. She was girded with a girdle, in making whereof the workman bestowed all his craft, in that he never made the like before, nor able to frame suche an other after. For he tied two Dragons tayles behinde her back, betweene her shoulders, bringing further their contrary neckes under her pappes, with an artificiall knotte, suffering both their heads to hang downe after it was fastened about her. You woulde have sayde that the Serpents did not seeme to creepe, but crept in deede. They were not fearful with their terrible lookes, but seemed as though they had beene wantonly a sleepe. As touching their matter, they were gold, but in colour blewe. For the golde by arte was made blacke, that blacke and blewe might in deede represent the sharpenesse of diversitie of scales, and such was the maides girdle. Her haire was neither all bound

What the common sort of women did to Theagenes, and their opinion of him.

Theagenes beginneth to love Cariclia.

How Cariclia was attired.

Cariclias Girdle.

up, nor al loose: but the most part thereof that grewe behinde, hanged over her shoulders, that which grewe from the crowne of her head downewarde to her forhead, being yeallowe coloured, was crowned with a garlande of young Laurell, which did not suffer the whole to be blowen more then was seemely with the vehemencie of the wind. In her left hande she bare a gilded bowe, and a quiver of Arrowes hanged on her right shoulder, and in her other hand she bare a Taper burning, and although she were so attyred, yet there came greater light from her eyes, then from the Taper. Those same are Theagenes and Cariclia in deede, saide Cnemon. Calasiris thinking that he had spyed them some where, asked him, And where be they? shewe me them for Gods sake. Me thought father (quoth he) I sawe them not being here, you have described them so wel, and I myselfe remember wel, I have seene them. I cannot tell (quoth he) whether you sawe them so attired, as at that time all Greece, and the sunne himselfe, did see them. So faire and so happy were they as menne had felicitie inough, if they were like him, and women, if they were like her. For they counted it an immortall thing to be such a couple. Although the people of that countrey rather praised the yong man, and the Thessalians the maid, both praising that woonderfully which they never sawe before. For a newe countenaunce and seldome seene, doth more moove the minde, then that wherewith we are dayly acquainted. But oh delectable deceite, O acceptable opinion, how didst thou comfort me, Cnemon, when I hoped that thou hadst seene my deare children, and wouldest have shewed me them? But thou goest about utterly to deceive mee. For where as you promised me at the first, that they would come by and by, and had for rewarde of so doing, obtained of me this tale of them, yet can not you shewe me them, although the evening approach, and it be dark night. Be content quoth he, and feare not, for they wil come without doubt. Perhaps there is some let that they come not so soone as was appointed betwixt us, otherwise, if they were here, I would not shewe you them before I had the whole hire that you promised me. Wherefore if you desire to see them in haste, perfourme that you promised, and make an ende of

Men and women happy, if they were like Theagenes and Cariclia.

your unperfect tale. I, quoth he, am very unwilling to doe that which bringeth me in minde of that which greeveth mee much, and I supposed that you had beene wearie of this my so long pratling. But seeing you be so desirous to heare and can never be wearied with a good tale, goe to, let us proceede where we left. Yet first let us light a Candle, and doo sacrifice to the Gods that governe in the night, that having perfourmed the accustomable ceremonies, we may lie quietly, and tell forwarde our tale. He saide thus, and forthwith a maide brought in a candle lighted, and he finished his sacrifice, and called upon divers of the Gods, but especiallie upon Mercurie, and desired to have some happy dreame that night, and that his deerely beloved children might appeare unto him in his sleepe, he prayed humbly : when he had thus done, he sayd, After that the young man had gone three times aboute Neoptolemus his Sepulture in their braverie on horsebacke, the women cryed out piteouslie, and the men made a strange noyse. Therewithall suddenly all the Oxen, Rammes and Goates were killed, as if they had beene slaine at one stroke. Last of all, when the Altar being of wonderfull greatnesse, had sixe hundred cloven logges laide upon it, and all manner of lawfull offerings were added thereunto, they made request that Apolloes Priest might begin the Sacrifice. Caricles saide, that the Sacrifice in deede appertained unto him, but the Captaine of this holy legation, shoulde take the taper of her, that was president of those Ceremonies, and set the Altar on fire, for so was the Countrie fashion. This he saide, and did Sacrifice, and Theagenes tooke the Taper. Surely, Cnemon, that the minde is a heavenly thinge, and of great affinitie with the superiour nature, wee may knowe by the deedes, and woorkes thereof. For they looked one upon an other, as though the minde knew first that, whiche was like to it selfe, and did approche neare to that, which both in excellencie, and dignitie was of affinitie to it. At the firste they stoode still soudainely, as though they had beene amazed. And she delivered her Taper with a constant countenance, and hee likewise received it, and viewed one another with so stedie eyes, as if either had seene, and knowen other before, and nowe coulde not call to re-

Calasiris was very superstitious.

The maner of the sacrifice with the duetie of the priest of Apollo, and the Aenians captaine of their holy embassage.

The sundry countenances and behaviours of lovers.

membrance where. This donne, they smiled a little, but so that it coulde scantly be perceived by their countinaunce. Afterward as though they were ashamed of that they did, they blushed: within a while after, when this affection, as I thinke, had griped their hartes, they became pale. At a worde, sixe hundered countenaunces appered in their faces in shorte time, and the chaunginge of all kinde of colour, and the rowlinge of their eies, plainely betokened the troubles in their minde. The people that were present, as may be gessed, perceived not this, because every one thought of divers matters, neither Caricles, who at that time, repeated the usuall prayer. Onely I did nothinge, but marke the yonge couple, after that the Oracle spake of Theagenes, doinge sacrifice in the temple, and by conjecture of their names, was moved to suspecte that, which after shoulde come to passe, yet I knewe nothinge exquisitly, of that which was signified in the latter parte of the answere. But after that, at length, and as it were by force, Theagenes was withdrawne from the mayde, and with his taper set fire one the alter, the pompe was broken uppe, and the Thessalians went to banketting, and all the other people went every man to his owne house. Cariclia also putting on a white cloke, with a fewe of her familiers, wente into her owne chamber, which was within the compasse of the Temple. For shee dwelled not with her supposed father, but altogether separated her selfe from him, that shee might not bee dissuaded from her purpose. I being nowe made more curious, by reason of that I had hard, and seene, came to meete Caricles of set purpose. Who asked me, Sawe you Cariclia, my joie, and the honour of the people of Delphi? This was not the first time (quoth I), but I sawe her before, as ofte as the people resorted to the Temple, not as one that stoode a farre off, as the proverbe is, but shee hath doone sacrifice together with me, and if shee doubted of any poynte, either of Divine or humane matters, shee woulde aske me, and I tolde her. Howe liked you her at this time, quoth he? Did shee set forth this brave sight any whit? Marry Syr Caricles (quoth I) you seeme to aske me, whither the Moone doe exceede any whitte the lesser Stars. They praysed, saide hee, the Thessalian

young man, giving him the second place after her. Yea and thirde too, quoth I. But in deede they acknowledged your daughter to bee the principall shewe yea and the very eye of the pompe. Caricles was well pleased with this (and I beganne nowe to drawe to the purpose, especially desiring that hee woulde bee of good harte, and doubte nothing), who smilinge a litle saide, I goe to her nowe, and if it please you, goe with me, and let us see, whether this greate companie hath beene any thing noysome unto her. I was very gladde of this request, yet I made as though, I had other businesse to do: but was contente to leave that, and goe with him. After we came where shee was, and hadde gonne into her chamber, wee founde her sick on her bedde, and coulde take no rest, and all her eyes bedewed with love droppes. After her father was come in, and she (as was her manner) had imbraced him, hee asked her what shee ayled. Shee made him answere, that her head did ake, and that shee would faine sleepe if she might. Caricles much greeved with this, went out of her Chamber with me, and commaunded the maydes to make as little noyse as might bee, and after he came before his owne house, he saide: What should this mean, good Calasiris? What disease hath my deare daughter? Marvel not, quoth I, if shee having shewed her selfe in such a companie, hath beene spyed by some spitefull eye. Hee smyled at this, and sayde in jesting wise, You then doe beleeve, as men commonly doe, that there is witchcraft. Yea marrye quoth I, and verily, as I thinke, there is anything true, and that for this cause. The ayre which is about us on every side, enteringe into us by our eyes, nosthrilles, mouth, and other poares, carrying with it suche outwarde qualities as it is indued withal, doth ingrafte a like infection in them who have received it. For which cause when a man hath envyously looked upon any excellent thing, foorthwith he hath filled the ayre with that pestilent qualitie, and sent foorth also that poysoned breath to that which is neare at hande. That same ayre being a slender and subtile thing, pierceth even to the bones and very marowe, and by that meanes hath envie been cause to many of that disease, which we call by a proper name Bewitching. Consider that also Caricles, how many

Cariclia in love.

Calasiris proveth by divers reasons that there is witching.

have gotten sore eyes, and the plague, though they neyther touched those that had such diseases, nor eate at their table, nor lay in their beddes, but onely by being in the same ayre: as wel as any thing els. Let love be an argument or proofe of this, who taketh his beginning and occasion of that which is seene, and so, as if it were some privie passion, by the eyes is suffered to enter into the harte. And this is like to be true. For seing of all our other pores, and senses, sighte is capable of most mutations, and the hotest, it must needes receive such infections as are about it, and with a hote spirite entertaine the changes of love. If neede be, I will bring for examples sake some reason out of the holy bookes, gathered of the consideration of nature. Charadrius healeth those that have the kinges evill, which birde flieth away as soone as any that hath this disease, hath spied her, and turneth her taile toward him, shutteth her eyes. Not as some say, because she would not help him, but that in looking uppon him, she draweth that evill disease unto her by nature, and therefore she declineth such sight as a present perill. And perhaps you have heard how the serpent Basiliscus, with his onelie breath and looke, doeth drye up and corrupte all that it passeth by: and it is no marvell if some doe bewitche such as they holde most deare, and wishe best unto, for seeing they be envious by nature, they doo not what they would, but what by nature they are appointed. After he had stayed a little at this, he said, You have discussed this doubt right wisely, and with verie probable arguments. I would to God that she might once feele what affection and love meaneth: then would I not thinke that shee were sicke, but in most perfecte health, and you knowe I have craved your helpe to bring this about. But now nothing lesse then this is to be feared to have happened to her, who hateth her bedde, and will be woone with no love, but she rather seemeth to be bewitched in deede: but I doubt not, but you will undoo this witchecraft, for the frendshippe which is betwixt us, and to shewe us some pointe of your singular wisdome. I promised him if I coulde perceive her greefe, to helpe her what I coulde. And while we yet talked of these matters, one came to us in haste, and saide: Good sirs, you make such

The ayre is infectious.

The bird Caradrius, if one that hath the kings evil, see her, healeth him that is so diseased, but dieth thereof her selfe.

The nature of the serpent Basiliscus.

tarriance as if you should come to battaile, or skirmish, and not to a banket: The maker whereof, is the excellent Theagenes, and great Neoptolemus the president at the same. Come thither, neither let the banket through your defaulte, bee continued till nighte, seeing none, but you are away, this fellow (quoth Caricles to me in mine eare) biddeth us with a cudgel in his hand. O what a lofty felow Bacchus is if he be wel washed. But let us goe, for it is to be doubted, least if wee tarry, he will drive us forwarde. You jest, saide I, yet I am pleased, let us goe in deede. When we cam, Theagenes placed Caricles beside himselfe, and honored me also somewhat for his sake. Why doe I trouble you nowe, with telling how the maides daunced, and what instrumentes were there, and howe the young youths daunced the daunce called Pyrricha in armour, and others also, with which Theagenes to make us merry, hadde mingled fine and delicate meates, ordering his banket, as if it had bene but a drinking, but that which is needefull for you to heare, and pleasante for mee to tell, was thus, Theagenes sette a merry countenaunce on the matter, and strained him selfe woonderfully that he mighte entertaine his gueastes courteously, and make them good cheere. But I perceived whereto his minde was bente, by the rowlinge of his eies, and soudaine sighing without cause. Somtimes, he was sadde, and in amuse, streightway, as though he knew his owne faulte, and woulde correcte himselfe, he woulde be merry: to bee shorte hee changed his countinaunce a thousande wayes. For the minde as wel of a lover, as of a drunken man is flexible, and can tarry in no certaine state, as though they both swimmed in a moist affection. And for that cause a lover will soone bee drunke, and a drunken man soone in love. Afterward by his sorrowfull gaping, and carefull countenaunce, all those who were there, saw that he was not wel. So Caricles also perceiving that, saide to me softely, What meaneth this varietie? some envious eie hath looked upon him also. Me thinketh that Cariclia, and he have one disease: They have one and the same in deede, by Isis, said I: and not without cause, in as much as in this royaltie nexte to her, he was the fairest person. Thus talked we. But after the

Calasiris espieth that Theagenes was in love.

Drunken men and lovers in a maner like.

cuppes should go about, Theagenes dranke to every man, although against his will, for courtesies sake. When he came to mee, I saide, that I thanked him for his gentle proffer, but dranke not. He thinkinge I hadde despised him, looked on me angerly, and with burning eyes. Which as soone as Caricles perceived, he said, This man drinketh no wine, nor eateth of the fleshe of any living thinge. He asked, Why? Hee is quoth he, an Egyptian, borne at Memphis, and Isis priest. When Theagenes perceived that I was an Egyptian, and a priest, he conceived a wonderfull pleasure, and stretched him selfe for joye, as those who have founde some greate treasure, and called for water, and after he had dronke a good draught, he saide, Right wise manne, I have drunke to you of that which you like beste, and I pray you, let this table make a lasting league of Amitie betweene us. Let it do so worthie Theagenes, quoth I, for I have a good while desired the same, and so receivinge it at his hand, did drinke, and with such talke wee made an end of the banket, and went every one to his owne lodging. But Theagenes imbraced mee very lovingly, and with divers kisses, bothe oftner, and more familiarly then our former acquaintance suffered. After I came home, I slepte not the firste part of the nighte, thinking diversly of the younge couple, and diligently studied, what the latter end of the Oracle should mean. When it was midnight, I sawe Apollo and Diana, as I thought (if I thought, and it was not rather so in deede) and he delivered Theagenes to me, and she Cariclia, and calling me by my name, It is time, saide they, that you returne into your countrie, for so the Ladies of destinie commaunde you. Goe therefore hence thy selfe, and take these with thee, and love them as thine owne children, and bring them out of Egypt, whither, and howe it shall please the Godds. When they hadde saide thus, they went away, and gave a token, that it was not a dreame which I sawe, but a thing done in deede. I understoode all the rest as I had seene it, but into what countrie, or to what people they should be carried, I coulde not tell. You will tell me hereafter father (quoth Cnemon) if you know your selfe, but how said you the Gods were shewed to you, not in your sleepe, but manifestly appeared? Even so my sonne

Isis priestes drinke no wine, neither eate they the flesh of any living thing.

Apollo and Diana seeme to deliver Theagenes and Cariclia, to Calasiris in his dreame.

BOOKE III

A rule of Homer, how to knowe the Gods: expounded by Calasiris.

(quoth he), as wise Homer in a maner by a ridle did notifie, marry many do let the hardnes of the saying passe, as he saith some where,

His feete and thighes behind,
By goeing easily I knewe:
The Goddes also maye be espied
And knowen, this is trewe.

And I my selfe seeme to be one of that sorte (saide Cnemon) and perhaps to reprove me, you Calasiris, have made mention of these verses, the wordes whereof I well remember, since the time I firste learned them, but that there is divinitie conteined in them, I know not. Calasiris staied at this a litle, and made him ready to tell him the secrete meaning of them, and sayde. The Gods, Cnemon, and other heavenly powers, comming to, and going from us, doo change themselves seldome into the likenesse of other creaturs but commonly into men, that we supposing by the likenes of the figure, that we sawe, was a dreame, may be so beguiled. So although the rude, and prophane people know them not, yet can they not escape the wise man, but he will knowe them, either by their eies, in that they looke stedfastly, and never shut their eyelids, but beste by their gate, in that they move not their feete, neither sette one foote before another, but are carried with violence of the ayre, rather slideing through, then stridinge over the windes. Wherefore the Egyptians make the Images of their Gods, with their feete joined togeather and not seperable a sunder. Which thinge the skilfull Homer, like an Egyptian, and one well instructed in the holy doctrine, secretely and closly signified in his verses, leaving it to the understanding of such as coulde attaine thereto. Of Pallas he speaketh thus:

How the Egyptians make the images of their Gods.

Also her terrible eyes did glister as she looked.

And of Neptune thus:

His feete and thighes, by goeing easily, I knew.

As though he swimmed in his gate, for thus must you take it by going easilie, not as some beinge deceived, have thought easilie I knewe. You have well instructed me in

these things, quoth Cnemon. But in that you oft cal Homer an Egyptian, I cannot beleeve that, and therfore am I in much marvell about it. I pray you discusse this doubt also. Although Cnemon, it be nothing neare to our purpose, to talke of such things, yet I will briefly tell you. Homer by report of divers menne, is ascribed unto divers countries, and in deede, to a manne of good courage, no Countrie comes amisse: but to tell the troth, he was our Countryman, an Egyptian, borne at Thebes, which hath an hundred gates, as of him selfe a man may know, and his father a Priest, as some thinke, and not Mercurie, as is falsely fained. His father was supposed to be a prieste, because that the God lay with his wife doing certain sacrifices after the manner of the countrie, and fell on sleepe in the temple, and there ingendred Homer, who had about him token of unlawfull generation, for on both his thighes there grewe from his birth a great deale of haire whereof as he traveled, as well in Greece, as in other countries, and made his poeme, he gained his name. He him selfe neither would tell his name, nor his countrie, nor kindred: therefore those, who knewe the quality of his body gave him a name thereof. To what ende Father, saide Cnemon, would he not tel his countrey? Either (quoth he) because he was ashamed of his banishment, for he was driven out of his countrey by his father, at what time having passed the age of fourteene yeeres, he should have beene numbred among those that were consecrated, for that by the mark on his body, he was knowen to be bastarde, or els for pollicie, that while he concealed his owne countrey, he might lawfully say, he was borne every where. You seeme to discusse these things very wel and wisely, saide Cnemon, gathering your conjecture of his verse, which is stuffed with al pleasure and delectation, right Egypt like, which no doubt should not so farre have passed al other, if he had not had some heavenly foundation. But after (as Homer did) you perceived that they were Goddes, tel me, Calasiris, what followed. Surely, Cnemon, suche things as went before, I slept little, devised much, and fell into such cogitations, as liketh the night wel. I was very glad in hope to finde such things as I thought upon, and also looked for returne into my countrey.

A pretty discourse, whereby Calasiris proveth Homer to be an Egyptian.

Thebes a city of Egypt.

Why Homer concealed his Countrey.

BOOKE III

Yet was I sorrowfull that Caricles should loose his Daughter. I bethought mee howe I might carrie the younge folkes with me, and some meanes was to be devised how to get away. Then was I troubled as touching our flight, how we might doe that privilie, and whether we should direct it, whither by sea or lande. While I lay thus, a thousand thoughts arose in my head, and I slept no more that night. And it was scant day, when one knocked at my doore, and I heard a boy call, my man asked who called, and what he would have? who answered that Theagenes the Thessalian was there. I was gladde of those tidinges, and badde him be called in, thinking that this beginning did proffer it selfe, that I might learne how to bring to passe that which I was about. For I gessed that he came to crave my helpe to obtaine his love, because he heard that I was an Egyptian, and a Priest. So affected (as I thinke) as many be, who suppose the wisdome that the Egyptians have to be one, and the same, but are deceived. For thereof is one kinde common, and (as I may terme it) creeping on the grounde, which ministreth signes, and is occupied about dead bodies, using hearbes, and addicted to inchauntmentes, neyther tending it selfe, nor bringing such as use it, to anie good end, but is ofte deceived by the owne practises, sometimes shewing terrible and vile tokens, that is to say, visions of such thinges, as are not, as though they were, and beguyleth men of such things as they looked for, a deviser of mischiefes, and a minister of all fowle and unlawfull pleasures. The other, my sonne, which is the true wisedome, and from whence the other counterfet hath degenerated, which wee priestes, and holy men doo practise from our youth, is conversante with heavenly things, liveth with the Goddes, and is partaker of better nature, considering the movinge of the starres, and counting it a vauntage to knowe things to come, farre remooved from these earthly evills, and directeth all thinges, to the honestie, and commoditie of men. By which, I also left my countrie for a time, if by any meanes I could avoid such things, as I told you of before, that were foreshewed unto me, and the battell betweene my sonnes. But let us committe these thinges as well to the other Gods, as also to the Ladies of destinie, in whose power it consisteth,

Two kindes of wisdome are professed of the Aegyptians, and what they be: the one witchcraft, the other Astronomie.

Witchcraft excellentlie described.

Astronomie prettily discoursed upon, and how farre it is to be stretched.

whether they shall doe this or not, who as well decreed my banishment, for such thinges as I gathered before, as also that I should finde Cariclia, how that happened, you shall know by that which followed. After Theagenes was come in, and badde me good morrowe, and I had saluted him againe, I sette him on my bedde beside mee, and asked him, What earnest matter drave you hither to me thus early? After he had stroked his face a little, I am in great danger, quoth he, and I am ashamed to tell you how. I thought it then a fitte time to glose with him, and to guesse at that, which I knewe well inough. Therefore looking uppon him cherefully, I sayd, Although you bee ashamed to tell me, yet nothing canne be hidde from my wisedome, and the knoweledge of the Goddes. And after I had lifted up my selfe a litle, and made as though I woulde have caste some accounte with my fingers, and spreade my haire aboute mine eares, like one that woulde have prophesied, I saide, My Sonne thou art in love: hee started at that worde, and when I had added, with Cariclia, then hee supposing I had knowen it of God, missed but a litle, that he had not fallen downe and worshipped me. Which when I woulde not let him doo, he came to mee, and kissed my heade oft, and gave God thankes that his hope had not failed him, and prayed me hartily that I woulde save him: For he shoulde not live if he had not helpe, and that presently: so great was the mischiefe that he had, and so vehemently did his hart burne, the rather for that he never was in love before. For he sware unto me many othes, that he never had to doo with woman, and that he utterly refused marriage and love, if any were profered him, untill Cariclias beautie had overcome him. Not because he was chaste of nature, or coulde not doo like other men, but because till then, he never sawe woman worthie to be loved: and as he said thus, he wepte, in token that by force, and against his will, he was subdued by the maide. I toke him up, and comforteed him, and saide, Be of good cheere, for seeing you have come to me for helpe she shall not be stronger then my wisedome, in deede shee is stoute, and will hardely be made to love, utterly despising love, and marriage if shee do but heare them named, but for your sake, we must try al meanes. Arte

Calasiris maketh as though he were a sothsayer to Theagenes, and so roving at the cause of his comming, hapneth to glaunce somewhat neare the marke.

Theagenes payned the more bycause he was never in love before, wherby may be gathered, that the first love pincheth most.

Theagenes is in love against his will.

BOOKE III

Art can breake nature.

can breake nature, onely you must be bolde, and of necessitie, doe what soever I commaunde you. He promised to do al that I would will him, and thus while he was praying, and beseching me, and for my paines, promised to give me all that ever he had: one came from Caricles and sayd, Syr, Caricles desireth you, to come to him. He is in Apolloes church hereby, and praieth to God for that he hath bene troubled, I knowe not how, by certaine dreames. There withall I rose, and when I had sent Theagenes away, and was come into the church, I founde Caricles sitting in a stall very sadde, and sorrowfull. I came to him, and Why be you so sadde, quoth I? He answered, Why shoulde I not? Seeing that diverse visions in my sleepe, have troubled me, and my daughter, as I heare, is verie sicke, and slepte never a winke this nighte? For my parte, although for diverse causes her disease greeveth me, yet the greatest is, for that tomorrowe is a day ordeined for sporte, and the custome is that shee, which is entered into these holy orders, shoulde holde the garlande to those that runne in armour, and oversee that pastime, one of these two thinges muste needes happen, that either her absence must breake off this long accustomed order, or else by comming againste her wil, she shalbe more sicke. Wherefore if before you coulde not, yet nowe helpe her, and do us this good turne which shall well beseeme our frendship, and deserve good at Gods hande. I knowe that it is easy for you, if you will, even to heale one (as you say) bewitched. For it is not impossible for such holy priestes, to bring wonderful thinges to passe. I tolde him that I had esteemed lightly of it till then, bringing him also into a vain opinion, and nowe I craved libertie, but one day, that I mighte make some medicine for her. At this present, saide I, let us go to the mayde, to consider of her more diligently, and to comforte her as much as wee may. And I would also that you, Caricles, should have some talke of me with the maide, and by your commendation bringe mee into better credite with her, that shee being more familiar with mee, may the boldlier suffer mee to heale her. Contente, saide he. After we came to Cariclia, to what end should we make many words? She was altogether vanquished by affection,

It was Cariclias duety to hold the garland bicause she was priest.

Caricles thought that Calasiris could do wonders belike.

and the beautie of her colour was gone out of her face, and the heate thereof was quenched with teares, as if it had beene with water, yet when she sawe us come in, shee framed her selfe, and went about to call againe her accustomed countenance. Caricles imbracing her, and making much of her, leaving no kinde of courtesie, My child, my deare daughter, quoth he, wilt thou not tel thy father what thy disease is? And seeing thou art over looked, doest thou holde thy peace, like one that had done wrong, and not beene injured thy selfe by those eyes, which have so unluckily looked upon thee? But have thou a good hart. This wise man Calasiris, is requested by me to finde some remedie for thee, which he can well perfourme, for he is as excellent as any man els, in heavenlie knowledge, as one by profession a Priest, and that which is the best, my verie friende. Wherefore you shal doe very well if you suffer him without any impediment, to use for your health, either any inchauntment, or whatever else so ever he will, for as much as otherwise you are well pleased with the familiarity and company of such wise men. Cariclia said nothing, but by countenaunce made as though she were well pleased with the counsell he gave her, to suffer mee to deale with her. When these things were thus ordered, we went our way, and Caricles alway put me in minde, that I should have regarde to my promise, and bethinke me, how I might make her have a fancie to marriage, and a desire of men. I therewith made him very glad, when I tolde him that within short time I would satisfie his minde.

Caricles commendeth Calasiris to Cariclia.

Cariclia loved the companie of wise men.

HERE ENDETH THE THIRDE BOOKE





THE FOURTH BOOKE



THE CONTENTS OF THE FOURTH BOOKE

In this fourth booke is conteined the victory of Theagenes against Ormenes, and how by counsel of Calasiris he tooke Cariclia away, and what a doe was thereabout in Delphos.

THE FOURTH BOOKE

THE nexte day Apolloes games did ende, but youthfull disportes began, Cupid (in mine opinion) moderatour and Arbiter thereof, beeing in ful determination to declare his force, in most ample wise, by these two champions, which he had set together. Such was the sight. All Greece looked on, and Thamphictiones sate in judgement. After all other disportes were sumptuously finished, as running, wrestelinge, fight with pluminettes, at last, the Cryer by proclamation called these in that shoulde runne in armour. And therwithal Cariclia glistered at the race ende. For she came, although against her wil, for the customs sake partly, but rather in my judgement, uppon hope to see Theagenes somewhere: in her left hand she had a burning Taper, and in the other hande a branche of palme, and as soone as she appeared, every man looked upon her, but I can not tell, whither any sawe her before Theagenes: for a lover is very ready to spie that, with love whereof he is deteined. But he, beside, that after he knewe what shoulde be done, thought upon nothing but to see her. Wherefore he could not keepe his owne counsell: but said secretely to me (for hee sate next mee of purpose,) That same is Cariclia. But I badde him be quyet. After the proclamation was ended, there came foorth one of goodly personage, and of greate courage, like whom in honour was none in the whole com-

Cupid fullie determined to try all that he was able to do with Theagenes and Cariclia.

The manner of their disportes.

A lover is quick eyed.

panie, who in many courses before, had wonne the garland: marry then there was none to contend with him, for that as I thinke none durst be so bolde. The Thamphictiones therefore let him goe. For by the lawe hee may not have the crowne, that hath not ventured for the same. Yet he made requeste, that chalenge might be made against all men. The judges gave commaundement, that it shoulde be so, the crier called for some man, to runne with that other. Theagenes saide to me: This man calleth for me. For me, quoth I, what meane you by that? It shalbe so, father (quoth he). For none but I, if I be in presence, and looke on, shal receive reward of victorie at Cariclias hande. Do you neither care for, nor esteeme the shame that ensueth, if you be overcommed, sayd I. What man, said he, will look on Cariclia, and approch to her so hastily, that he can get before me? to whome can her eies give like wings, as to me, and cause him flie so faste. Knowe you not, that painters make love with two winges, declaring, as by a Riddle, the nimblenesse of those that be in love? And if I must needes boast, beside that I saide alreadie, hetherto never anie man vaunted, that he out ranne me. When he had said thus, he lepte foorth, and went downe, declared his name, and countrie, and wente to the listes ende, and when he put on his armoure, stoode at the place appointed, panting, for great desire he had to runne, and was very willing, and had much a doe to tarrie the sounde of the Trumpet. It was a goodly sight and worthie to be looked on, much like that wherein Homer bringeth in Achilles, as he ran at Scamander: all Greece was much moved at this deed, which fell contrarie to their expectation, and wished the victorie to Theagenes, as hartily as if everie man had runne himselfe. For the comlinesse of personage, is of great force to get the good will of men. Cariclia also was mooved out of measure, and I saw it, by reason I looked upon her a great while, and espied how her countenance changed diversly. For after the Cryer had in all mens hearing named those that should runne, Ormenus, an Archadian, and Theagenes a Thessalian, they left their standinges, and finished their race, as fast almost as men coulde looke after them, there coulde not the

He is not rewarded that ventureth not.

Why Cupide is painted with two wings.

Theagenes light footed comlinesse of personage getteth the good will of men.

maide be quiet any more, but her bodie was moved and her feete leapt for joy, as though her minde had beene with Theagenes, and helpt him in his race. All those that looked on, wayted to what ende this would come, and were very carefull. But I above the rest, who had now determined with my selfe to have like care of him as he had been my sonne. No marvel said Cnemon, if those that were there and sawe him, were carefull: now I my selfe am afraide for Theagenes, and therefore if he get the price, I pray you tell mee so much the sooner. After they had runne the middle of the race, Cnemon, he turned him a little about, and frowning upon Ormenus, lifted up his shield aloft, and stretched out his necke, and with face fast fixed uppon Cariclia, at last he got to the race end, and start so farre before, that the Archadian was many yardes behinde, which quantitie of ground was after measured. This done, hee ranne to Cariclia, and of purpose fell into her lap, as though he could not stay him selfe: and when hee had taken the garland, I sawe well inough that he kissed her hande. O happy turne, that he got the victorie, and kissed her too. But what then? Thou canst not onely be satisfied with hearing this tale, neither easily overcommed by sleepe, and although a great part of the night be past, yet thou watchest, and art not wery of so long a tale. I blame Homer father (saide he) for that he saide, a man might as well be wery of love, as of any thing els. Whereof in mine opinion, a man cannot be wery, neither if he be in love him selfe, or heare of others love. And if any man talke of the love of Theagenes, and Cariclia, who is so stony or hard harted, that he would not conceive delight therein, although he should heare nothing els a whole yeere. Wherefore goe forewarde with your tale. Theagenes, Cnemon, was crowned, and proclaimed victor, and brought backe with all mennes joyfull gratulations. Now was Cariclia quite vanquished, and bounde to love more, then shee was before. When shee had seene Theagenes the second time. For the mutuall sight of lovers, is a remembrance, and renewing of love, and doth as much inflame the minde, as fire when it is put to any drie matter. After she came home, she abode a like night to the

Calasiris taketh Theagenes for his sonne.

Theagenes got the garland for running.

Cnemon blameth Homer for sayinge that a man might be weary of love.

A man cannot be weary to heare the love of Theagenes, and Cariclia a whole yeare.

Mutuall sight of lovers is a renewing of love.

other, or a woorse. I also sleapt but litle, for considering, whether we should goe to conceale our flight, and into what countrie God would have the young couple caried, and I conjectured that we must take our voyage by sea, by the Oracle where it saide

and sailing surging streames:
Shall come at length to countrie scortchte
with burning Phœbus beames.

But whether they shoulde be conveyed, I could finde but one way to knowe, if I could by any meanes gette the fascia which was laide outwith Cariclia, wherein Caricles saide, that he heard say, all the maydes estate was notified. For I thought it was like, that by it I shoulde knowe the maydes parentes, and countrie, which I beganne already to suspect, and perhaps also whither the ladies of destinie would send them. When I came the next morning very early to Cariclia, I found all her kinsfolkes weeping, and Caricles, as much as any other: when I came in, What a doo is here, sayde I? My daughters disease (answeared he) waxeth woorse, and woorse, and she hath had a woorse night of this, then shee had any yet. Get you hence, quoth I, and all the rest avoid, and let one set me a three footed stoole here, and a little laurell with fire, and frankincense. And let none come in to trouble me before I call. Caricles willed the same, and it was done. Nowe, having gotten good occasion, I began to play my pagent, as if I had bene upon a stage, and burned frankincense, and mumbled with my lippes, and laide laurell on her, from toppe to toe, and at length when I had drowsily, or olde wiselike gaped, and playde the foole a great while with my selfe, and the Maide, I made an end. Shee, while I was thus doing, wagged her heade oft, and smiled, and tolde me, that I was deceived, and knew not her greefe. Therwith I sate neare her, and saide, My daughter be of good cheere, thy greefe is common and easie to be healed, without doubt, thou art over looked, not onely when you were at the pompe, but more, when you were overseer at the race, which was runne in armour. And he that hath thus looked on you, I thinke, is Theagenes, for I perceived wel, that he ofte behelde you, and cast many wanton lookes at you. Whether he did so, or

not, sayd shee, well fare hee. But what countryman is he, or of what line is he descended? For I sawe many wonder much at him. You hearde that he was a Thessalian, by the crier that uttered his name, and he fetcheth his petigree from Achilles, and in my judgement, he may doe so by good reason, who doth deeme no lesse by his tall stature, and comely personage, which manifestly confirme Achilles bloud, Saving that he is not so arrogant, and proude as he was, but doth moderate, and asswage the hautinesse and fiercenesse of his minde, with commendable courtesie, which thing seeing it is so, although he have an envious eye, and with his lookes hath bewitched you yet hath he himselfe more paine, then he hath caused you to have. O Father quoth shee, I thanke you, that you be sorrowfull for our mishap, but why do you speake evil without cause of him who hath done us no harme. For I am not bewitched, but have, as I gesse, some other infirmitie. Then daughter, said I, why doo you conceale it, and not frankelie utter it, that we may with more ease finde remedie thereto. Am not I in age, yea rather in good will your father? is not your father familiarly acquainted with me? Are we not of one profession? Tel me your disease, I wil keepe your counsell: yea, and if you wil, I wil be bound by oath to you so to do. Speake boldly, and suffer not your infirmitie to increase with silence. For every greefe which is soone knowen, can easily be cured: but that which by long time hath gotten strength, is almost uncurable: for silence doth much succour any disease, but that which is uttered, may by comfort easily be remedied. With that she staied a litle, and declared by her countenance many changes of her minde and said, Let me alone to day, and you shall know it hereafter, if you know it not before, because you would have us thinke you are a Southsayer. Therewith I rose and departed, geving her leave to moderate the bashfulnesse of her minde. Then Caricles mette me, and Have you any good newes to tel me quoth he? Al shall be well, said I, for to morrowe she shal be healed of her infirmity. When I had said thus, I made haste to be gone, that he might aske me no more questions. After I was gone a little from the house, I spyed Theagenes

A pretty commendation of Theagenes for courtesie, with a nippe to Achilles for his arrogancie, and pride.

Too much lingring maketh diseases uncurable.

walking about the church, and in the cloisters, reasoning with himselfe, as though he had inough, if he sawe but Cariclias house. I turned a little aside, and passed by as I had not seene him. He sawe me, and said God speede you, and tarrie I pray you, for I wayted for you. I turned suddenly about, and said, Is this beautifull Theagenes? surely I saw him not. How is he beautifull, said hee, that doeth not please Cariclia? I set a face on it, as if I had beene angrie, and saide, Will not you leave to speake evil of me, and my skill, by which she is intrapped and constrained to love you, and doeth desire to see you, as one that is better then her selfe. What say you father, saide he? Doeth Cariclia desire to see me? Why doe you not then carry me to her? and therewith he ran foorth. But I caught him by the cloake, and saide, Stande still here, although you be very light footed, for you must not handle this matter as if it were a praye, or easie for every man that list to get the same? But it must bee done with great counsell, and performed with no small provision. Know you not that her father is the noblest man in Delphi? Doe you not remember that the lawes appointe death a reward to such? The matter were not great quoth hee, if I died, after I had my will of Cariclia. But if you thinke it good, let us goe to her father, and desire her of him to be my wife, for I am worthy inough to bee Caricles kinsman. We shal not prevaile, said I, not because he can finde any fault in you, but for that he hath promised her in marriage to his sisters sonne. He shall repent it, said he, who so ever he be, for while I live, there shall no other wedde Cariclia, this hande of mine is not yet so benummed, neither my sword so blunt. Bee content, said I, we shall have no neede of any of these things, be onely ruled by me, and doe as I commaund you: for this time depart, and take heede you be not spied to talke with me oft, but when you come, come privilie, and alone: he went his way very sadde. Caricles mette me the next day, and as soone as he saw me, he ranne to me, and kissed my head oftentimes, continually crying, Of such force is your wisedome, such is our friendshippe. Thou hast brought a great busines to passe, shee is taken now that was harde to be

Theagenes glad to see the house of Cariclia.

Among the Deliphians, death is ordained to such as steale away any maide.

woon, and she that was before invincible, is now subdued. Cariclia is in love. I beganne to wagge my head at this, and knitte my browes, and iette proudly, and said there was no doubt, but that she sould not be able to abide the first assault, when as yet I have done no greater thing to her. But tel me Caricles, how you perceived that she was in love? When I had gotten very trusty Phisicians, as you gave me counsel, I brought them to her, and promised them all the riches I had, if they coulde cure her. As soone as they came into her, they asked what her disease was, and where her paine helde her. She turned her face from them, and repeated with a loud voyce, this verse of Homer.

How Caricles perceived that Cariclia was in love.

Achilles is the bravest man of all the Greekishe rowte

Acestinus a wise man (perhappes you knowe him) tooke her wriste in his hande, although against her will, and seemed to judge her disease, by the beatinge of her pulse, whiche declareth (as I gesse) the state of the harte: after hee had felte her pulse a good while, and had looked ofte upon every parte of her, he saide, Caricles, you have brought us hither in vaine, for phisicke can doo her no good. O God, saide I, why say you so, muste my daughter die without all hope of recovery? Make not such a doo, said he, but heare mee, and so when wee were in a corner, that nither the maide, nor any other could heare us, he said, Our arte doth professe the curinge of distempered bodies, and not principally of that diseased minde but then when it is afflicted with the body, so that when that is healed, then is it also cured. The maide in deede is diseased, but not in body, for no humour aboundeth, the head ache greveth her not, no ague burneth her, nor any parte, or parcelles of her body, is greeved: accompte this, and nothing else to be true. I hartely prayed him, if he perceived any thing by her, to utter it to me, Doth not the maide know (quoth he) that love is an affection and manifest greefe of the minde? Doo you not see that her eyes bee swollen, and looketh every way, and is pale in her face, but findeth no fault with her hart? beside this shee raveth, and uttereth whatsoever commeth into her minde, and watcheth without cause. At a worde shee hath sodainely loste the

Ascestinus a Physitian.

Physicke can do Cariclia no good.

A prety discourse of phisicke, where, and when it availeth.

What love is, and the qualities thereof.

BOOKE IV

moisture of her bodie, and juste amplitude thereof. You must, Caricles, if it be possible, finde her out a man: and when he had said thus, he departed. I come in hast to you my saviour and God, whom both I and shee doe acknowledge, to bee onely able to do us a good turne. For when I desired her oft, and diverse waies besought her, to tel me what she ailed, shee made me this answeare, that shee knewe not what disease she had, marry shee knewe that none coulde helpe her, but Calasiris, and therefore, she desired me to call you to her. Whereby I chefely gessed, that your wisedome had brought her under. Can you (saide I to him) tell as well whome shee loveth, as that shee is in love? No by Apollo saide he. For how, or by what meanes should I know that. Mary, I woulde above all thinges, that she loved Alcamenes, my sisters sonne, whome, as much as lieth in me, I have appoynted to bee her husband. You may (saide I) trie and bring him in, and shewe him to her. He liked my counsell well, and wente his waye. When he mette me the next time, in the middle of the Towne, where greate resorte was, You shall here (saide he) a pitifull thinge, my daughter seemeth to bee out of her wittes, such a strange infirmitie hath she. I brought in Alcamenes as you badde me, and shewed her very freshly apparreled, shee (as though she had seene Gorgons head, or some more fearefull thinge) cried with a loude voyce, and turned her countenaunce to the other parte of the chamber, and put her hand to her throte in steede of an halter, and threatened, that she woulde kill her selfe, and bound it with an othe to, if we despatched not our selves out of the chamber quickely. We wente from her in lesse while then she spake the words, for what should we do, seeinge so fearefull a sight? Nowe I come to beseche you againe, that you will neither suffer her to perishe, nor me to be frustrate of my purpose. O Caricles, saide I, you saide truely that your daughter was madde: for she is moved with the multitude that I have burdened her with, whiche are not of the least, but suche as should force her to doe, that which she abhorred, as well by nature, as determination of mind. But I suppose that some God taketh on him to hinder this businesse, and to strive with my ministers. Wherefore it is time you shewe me

Cariclia mad almost at the sight of Alcamenes.

her fascia, which you said, was found with her, with the other jewels. I am afraide, least that be inchanted, and wrought with such things, as do nowe exasperate her minde, by reason, that some enimie had ordeined this for her as soone as she was borne, that shee shoulde be estraunged from all love, and die without issue. He allowed that I saide, and within a while after he brought me the same, wherein were Aethiopian letters, not common, but suche as the princes use, which are like the letters that the Egyptians use in their holy affayers: as I read it over, I founde such things written therein. Persina, Queene of the Aethiopians to her daughter, only in sorow, by what name soever shee shall bee called, doth write in haste this lamentation conteined herein, as her last gifte. I was astonied, Cnemon, when I hard Persinaes name: yet I read that whiche followed, whiche was thus, My daughter, the Sunne being Author of our stocke, is witnesse, that for no misdeede, I have caste thee foorth, and concealed thee from thy father Hidaspes sighte: yet my daughter, I would have myselfe excused to thee if thou happen to live, and to him, who shall finde thee if God procure any, and to all men, and therefore I declare the cause of thy exposition. The greatest of all our Goddes, are the Sunne, and Bacchus: The noblest nexte to these, are Perseus, Andromeda, and Memnon after them. Those, who have by succession edified, and finished the Kinges pallace, have portraited there many thinges that they did, as for the dwelling houses, and Galleries, they have set diverse Images, and noble actes of theirs in them: but all the bedde chambers are garnished with pictures, containinge the love of Perseus, and Andromeda, in one of them. After Hidaspes had bene married to mee tenne yeeres, and wee had never a childe, we happened to rest after dinner in the summer, for that wee were heavy a sleepe, at which time your father had to do with mee, swearing that by a dreame hee was commaunded so to do, and I by and by perceived my selfe with childe. All the time after untill I was delivered, was kepte holy, and sacrifices of thankes giving were offered to the Goddes, for that the king hoped to have one nowe to succeede him in his kingdome. But thou werte borne white, which couler is strange amonge

The contents of Cariclias Fascia which declareth who are her parentes and the cause of her exposition.

The Æthiopians Gods are the Sunne, Bacchus, Perseus, Andromeda, and Memnon.

the Aethiopians: I knewe the reason, because I looked upon the picture of Andromeda naked, while my husband had to do with me (for then he first brought her from the rocke, had by mishappe ingendred presently a thing like to her) yet I determined to ridde my selfe of shamefull death (counting it certaine that thy coulor woulde procure me to be accused of adulterie, and that none woulde beleeve mee, when I told them the cause) and to commit thee to the unstablenesse of fortune, which is a great deale rather to be wished, then present death, or to be called a bastard. And telling my husband that thou werte straight dead, I have privily laide thee forth, with the greatest riches that I had, for a rewarde to him that shall finde thee, and take thee up. And besides that, I have furnished thee with other thinges, I have wrapped thee in this blanket, wherein is conteined the summe of both our estates, which I have written with teares, and bloud that I have shede for thee, by reason that I bare thee, and fell into muche sorrowe for thee, at one and the same time. But oh my sweete childe, and but for a smal while my daughter, if thou live, remember thy noble parentage, and love Chastitie, which is the caracter and marke of womanly vertue, and princely minde, and followe thy parents, by keeping the same. Above all thinges remember that thou seeke for a certaine ringe, among the jewells that are aboute thee, which thy father gave mee, when we were firste made sure, in the hope whereof is a princely poesie, the stoane is a Pantarbe, of secrete vertue, consecrated in the place where it is set. These things have I said to thee, inventing my writing to this use, sith that God hath taken from me the abilitie to tell thee them to thy face, which as they may be voide of no effect with little labour, so may they bee profitable hereafter. For no man knoweth the uncertaintie of fortune. To be short, that I have written, if thou live, shalbe tokens to thee (my daughter in vaine beautifull, which by thy beauty procurest my blame) of thy birth. But if thou die, which God graunt I never heare, they shall serve to bury thee. After I had read this, Cnemon, I knewe what she was, and marveyled greatly at the governance of the Goddes, and was full of pleasure and sorrowe, and altogether newly affected,

Why Persina being blacke, brought forth a white daughter.

Chastitie is the token of womanly vertue.

Fortune is uncertaine.

weeping and laughing at once, my minde now became gladde for the knowing of that whereof I was ignorant before, and for remembring that which was answered by the oracle, but very much troubled for that which was to come, and had great pittie and compassion of the life of man, as a thing very unstable and weake, and bending every way, which I knewe then first by the happe of Cariclia. For I thought of many things, of what parents shee was come, whose childe shee was thought to bee, how farre she was from her Countrey, and was nowe called daughter by a false name, whereas shee had lost her naturall Countrey soyle, and royall bloud of Aethiopia. To make fewe wordes, I was a great while in studie, for that I had good cause to have pittie, and bewaile her state passed, and yet durst not commend that which was come, untill plucking up my heart, I concluded, that now it was not good to delay the matter, but with speede to execute that I had begun.

Mans life unstable.

And when I came to Cariclia, I founde her alone, altogether wearied with love, and striving to withstande her fancie. Marry her body was much afflicted, by reason that it yeelded to her infirmitie, and she was not able with any force to withstand the violence thereof. After I had then farre put them away, who were with her, and gave them charge that they should make no noise, in manner as if I had made some prayers and invocations about the Mayde, I saide to her. Now is the time come, Cariclia, (for so you promised me yesterday) to tell me your greefe and not to conceale it any longer from a man that loveth you heartily, and also can knowe it though you holde your tongue. She tooke me by the hand and kisseth it, and therewithall she wept, and said: Wise Calasiris graunt me this favour first, suffer me to holde my peace and be unhappy, in as much as you will seeme to know my disease already, and to accompt avoyded ignominie, my gaine, by concealing that which to suffer is evil, but to utter, worse: Although my increasing disease doeth much grieve me, yet that greeveth mee more, that at the first I overcame it not, but am yeelded unto love, which by hearing only doth defile the honourable name of virginitie. With that I comforted her, and sayde: My daughter, you doe well for two causes, to conceale your estate: For I have no neede

Silence pleaseth unhappy people wel.

The name of love disgraceth virginity.

Women should not discover their owne love.

Many women and maides of noble race, have beene in love before Cariclia.

Good counsel for lovers, how they shall use their love well.

to knowe that againe, which by my skill I knewe before. And not without cause you blush to utter that, which it becommeth women to keepe secrete. But because thou hast once tasted of love, and Theagenes hath subdued thee, (for thus am I by divine inspiration informed) knowe that neither thou art alone, nor the first that hath beene thus affected, but many other noble women and many maidens (if you consider other things,) very chaste have tasted hereof as wel as you. For love is the greatest of the Goddes, and is said also sometime to overcome the Goddes themselves. But now consider how presently you may best order your businesse, in as much as at the first, not to be in love, is a kind of happinesse, but when you are taken, to use it moderately, it is a pointe of excellent wisedome, which thing you may well doo, if you wil beleeve mee, by putting away the filthie name of luste, and embracing the lawfull bande of wedding, and turning your disease into matrimonie. After I had saide thus, Cnemon, shee was in a great sweat, and it was evident that shee was gladde of that shee hearde, and greatly in feare, and much troubled for that she hoped: at length shee waxed redde, to think in what maner she was taken. After she had stayed a while: Father, saide shee, you do tell me of marriage, and bidde me imbrace that, as though it were plaine that either my father would be contente therewith, or mine enimie, seeke that. As for the young man, said I, it is out of doubte. For he is more in love then you, beeing moved with like meanes so to doe, by reason that both your mindes (as is like) at the first sight knewe others excellency, and fell into like affection, and I myselfe have made his love the more, to doo you a pleasure. But he that is supposed to be your father, provideth you another husbande, Alcamenes, whom you knowe well ynough. Let him (quoth shee) rather seeke to lay him in his grave, then marry him to mee. Either Theagenes shall have me, or that which is destined to all men shall receive me. But I pray you, tell me how you know that Caricles is not my father in deede, but supposed so to be. By this fascia (said I) and therwithall I shewed it her: Where had you that, or howe come you by it, saide shee? for after he had received mee in Egypte, of him who brought

Cariclia will have Theagenes or none.

me up, he brought me hither I know not how, and tooke that from me, and kept it in a cheste, that by continuance of time it might not be spoiled. Howe I came by it (saide I) you shall heare afterwarde. But tell me presently, if you can tell, what is conteined therein: when shee tolde me that shee could not tell, It declareth (saide I) your parents, your countrie, and all your Fortune. At laste for that shee requested, that I woulde tell her what I knew I tolde her all, reading it worde by worde, and interpreting it to her. After shee knewe her selfe, and had taken stomach unto her, shee drewe more neere her owne petigree and said, What must wee doo? Then beganne I to tell her plainely, all our devise, and made her privie to everie point, I, my daughter (saide I) have gone into Aethiopia, to learne some of their wisedome, and was well acqainted with Persina. For the kings court is a place for all wise men to resorte unto. Mary I had a little praise the more, by reason that I joyned both the wisdome of Egypt, and Aethiopia together, which made me of more credite a great deale. After shee understoode I would returne into my country, shee tolde me all your affaires, binding me by oth first, to keepe it secret, and said moreover that shee durst not tell it to the wise men of that country, and shee desired me to aske the Goddes, firste whither after your exposition, you lived: then in what countrie you were. For shee could heare of none such in Aethiopia, although she had made thereof diligent inquirie. I learned all of the Goddes, both that you were alive, and where you leadde your life. Then shee besought mee, that I woulde seeke you out, and will you to returne into your country. For, shee saide, that shee lived without issue and children, by meanes of the great sorrowe shee conceived for your sake, and that shee was nowe ready to confesse no lesse to your father, if you at any time came to light, and that shee knewe he woulde be perswoded, as well for that shee had experience of her by long continuaunce of time, as also for great joy and desire that he should have by one to succeede him contrary to his expectation. Thus much shee said, and desired me to doe it, by the oth that I had sworne by the sunne, which may not bee violated of any of the wise men.

The kinges court of Aethiopia is a place whereunto is greate resorte of wise men, and therein are they well cherished.

A good ensample for all princes to followe.

Persina requireth Calasiris to seeke Cariclia, and bring her home againe.

The wise men in olde time might not breake their oth, if they had sworne by the Sunne.

I came hither to perfourme the oth I made, although I tooke not this voiage for this cause onely, yet I accounted it by the will of the Goddes, an advantage gotten in my long journey. I have beene busie about this long, and have left no convenient service undone to you, yet I tolde you not the matter, wayting for just opportunity, and to gette the fascia also by some meanes to make due profe of that I would say.

Wherefore you may, if you will be ruled, and goe away with us, (before you suffer anything by violence which you would not, of Caricles, who provideth very busily to match you with Alcamenes) recover your kinred, your country, and parentes, and dwell with Theagenes, who is ready to followe us into what country so ever we wil, and to reigne with you his deere love that is content to change his naturall, and princely life, for our strange, and uncertaine state, if we shal give credite, not onely to the Gods, and other things, but also to the oracle of Apollo. And with that, I brought the oracle into her remembrance, and declared to her, what it meant, which Cariclia knewe before, in as much as it was in everie mans mouth. She start backe a little at this: and after saide, Father, seeing you say, the Goddes would have it so, and I beleeve no lesse: What muste wee doo? You must (quoth I) make as though you were content with Alcamanes marriage. That is, said shee, verie much, and scant allowable, to preferre any man onely in promise before Theagenes? But father for asmuch as I have given my selfe into the hands of the Goddes and you, tell me the end of this tale, and howe it may be undonne, before it be brought to effect.

A woman is best at a souden attempt.

You shall knowe (saide I). Many thinges tolde before hand to women, have greatly hindered the matter in hande: which being soudainely put in practise, are by them more boldly atchieved for the most part. Onely followe my counsell as well now as at other times, and be contente to allowe the marriage, which Caricles wil provide for you, who will doo nothing without my counsell and healpe. Shee made promise so to doe: and I went my way and leaft her weeping. I scantly was gone out of her chamber, but I sawe Caricles, very sadde, and full of sorrow. Ah good syr (saide I) when you shoulde followe me, and rejoyce, and doo sacrifice of

thankesgiving to the Goddes for that you have gotten, that which before you desired, Cariclia, at length by much skill, and manifolde wisedome, made contente to take a husband. Then are you sadde, and heavie, and can scant refraine from teares, but I know not why. Why should I not saide hee? seeing it shall come to passe, that the thinges which I holde dearest in my life, shall be carried into some other countrie, if you may give credite, as well to the dreame that I had this night, as to others, wherein, me thought that an Eagle let flie out of Apolloes hand came downe, tooke my daughter out of mine armes, and carried her into, I know not what farre countrie, which was blacke and ougly shadowes. At a worde, I coulde not tell what he did with her, by reason that the infinite distance of place tooke away the sighte of mine eyes. As soone as he saide thus I knewe whereto his dreame tended. But that I mighte withdrawe him from this dispaire of mind, and bring him farre from suspicion of that which shoulde come to passe, I sayd, Syr prieste, you seeme not to deeme aright of this Vision, in as much as it foresheweth to you the marriage of your daughter, and doth secretly signifie by the Eagle, that shee shall have an husbande, and that this shalbe so, Apollo wil bring her an husband with his owne hand, yet you seeme to be angrie, and construe your dreame worse than it is meant. Wherefore Caricles, let us be merry, and addicte our selves to the wil of the Gods, labouring every way the better to perswade the maid. He asked me what was best to be done, that the maide might be more obedient. If (quoth I) you have any precious thing in stoare, or apparrell wrought with golde, or any jewel of price, bring them to her, as tokens from her spouse, and appease her with giftes: for gold, and pretious stones are wonderfully esteemed with women. You must provide other things for this solemnitie also, and this marriage must be dispatched presently, while her desire thereto, which is wrought by art against her will, is stable, and unchanged. After Caricles had saide, Thinke that I will omit nothing that I can doe, he went home, and for joye as soone as I had leaft talking with him, he made hast so to doe. And he did in deede, as I perceived afterward, that which I commaunded

Caricles dreams.

Great distance of place taketh away the sight of our eyes.

Calasiris subtile exposition thereof.

BOOKE IV

Caricles giveth Cariclia al the jewelles that her mother gave her at the time of her exposition.

him, without delaie, in bringing, as well the costly garment, as also the jewels of Aethiopia, which Persina laid foorth with Cariclia that shee might knowe what she was, as though they had beene tokens from Alcamenes. Then mette I with Theagenes, and asked him where those were who were the doers of the Roialtie aforesaid. The maides (quoth he) are gone away before, that they may take the easier journeies: and the yong men will tarry no longer, but make much a do, and great provision to returne to their countrie. When I knewe this, I tolde him what hee should both say to them, and doe himselfe, and gave him charge that he should waite untill I gave him a token what he should do. And so I leafte him, and went to the Temple of Apollo, to pray the God, that he woulde instruct me as concerning my flight with the yonge couple. But the God was quicker then any man would thinke, who helpeth those that doo their businesse, according to his will, although he be not called upon, often times preventing their praiers with the readinesse of his good will: as even then it happened, that he prevented my question with the answere, and did in deede declare his helpe, and pleasure. For as much as a certaine voice staied me as I went by, to a prophetesse and was very carefull for the performance of that I determined: which saide You may make haste when the strangers call you who at that time, with the noyse of shaumes, made a banquette in the honour of Hercules. I went not so fast after I heard this, for I might not goe past when God had called me. After I had with frankincense perfumed, and offered water, they seemed to wonder at the cost of my oblations: yet for all that, they desired me to take part of their banquette. I did so, and after I sate downe on a benche which they had strewed with Myrte, and Laurel for strangers, and had eaten such meate as I was accustomed to do, I said unto them, Good felowes I thanke you for my good chere. But I am utterly ignorant of your demeanour: wherefore it is time that yee tell me, what ye are, and whence ye come. For it is an unseemely, and very rude thing, that those, who have done sacrifice, and banquetted together, and made holy meate the beginning of friendship, shoulde depart without either know-

God is ready to helpe those that worke by his will.

ing others affaires. Then they told me, that they were merchauntes of Tyros in Phoenicia, and that they sailed to Carthage in Aphrica with a shippe fraughted with merchandise of India, Aethiopia, and Phoenicia: at this time we make a banquet to Hercules of Tyros, for a victorie which we have gotten, in as much as this yong man, pointing to him that sate before me, gotte the best game at wrestling: whereby he hath proved, that a Tyrian may gette the victorie in the middest of Greekes. For he, after wee had sayled paste Malea, and by force of tempest were constrained to lande at the Iland of the people of Cephaleni, sware unto us by this our countrie God, that in his sleepe it was told him, he should obtaine the victorie in these sportes of Apollo. And when he had persuaded us to turne from our intended course, and land here, he made proofe by deede, that his prophecie was true, so that nowe he is denounced a famous conquerour, that was but late a merchante, who also as a thankes giving for his victorie, doth this sacrifice to the God who was his conductor. And to morrowe if the wind serve, wee will leave this coast. Have you determined this in deede, saide I? Yea verily answeared they: you shall then if you please, have my company: For I have a voiage into Sicilia for a certaine cause, and you sailing into Aphrica, must passe by it. You shall be wellcome (quoth they) if you wil, for we suppose we shal want no commoditie, if we have with us a wise man, and a Grecian, and such a one as by experience may be proved, that he is wel beloved of the Gods. I would (saide I to them) if you will graunt me but one daie, to make my provision. You shal have to morrowe (quoth they) on condition that about night, you will be at the sea. For wee commonly sayle by night, for that the winds that come then from the earth, doo calmely fill our sayles. I made bargaine that I would doe so, binding them first by othe, that they should not depart before their promised time was expired. And so I left them there both piping and dauncing, after the manner of the Assyrians, sometime leaping alofte, sometime bending their bodyes downewarde, and like such as were inspired with some God, writhing them selves. Then went I to Cariclia, and found her holding in her lappe the jewels

The Tyrians do sacrafice to Hercules, for a victory that one of their companions had.

The maner of the taking away of Cariclia.

which Caricles gave her, and earnestly veiwed them. After I went to Theagenes, and when I had told them both what they should doo and when I went to mine owne lodging, diligently considering, of that which should bee done. The next day thus did they. About midnight when all the citie was fast a sleepe, a crewe of armed yong men came to the house of Cariclia. The captaine of this amorous warre was Theagenes, who taught his youth after their brave pompe to play the souldiers. They soudainely made those afrayd, which perceived a little with their great clamour and clashing of their armour, so that with great light they brake into her house, lifting the doore aside easily, for that it was provided before, it should not be very hard barred, and tooke her away well prepared, for that she knew hereof before, and with good will suffered this assault, and carried a great deale of stuffe such as the mayde commaunded them, away also. After they came out of the house, they sounded a warlike crie, and made a terrible noyse with their harnesse, and so passed through the Citie, and caste the inhabitants thereof into a wonderfull feare by reason that they had chosen the night for none other purpose, but that they might be the more feared. So that Parnassus gave an Eccho backe to their noyse. After they were gone out of the citie, as fast as they coulde, they hied them on Horsebacke into the mountaines of Locrus, and Oeta. But Theagenes and Cariclia, as was before concluded, forsooke the Thessalians, and came to me privily, and fell both in great feare at my feete, and still cried, Save us father. Cariclia saide no more, but helde downe her heade, as though she were ashamed of that she had done. But Theagenes saide more. Calasiris save us being strangers, and banished our countries, deprived of all our friendes, that among them all wee might winne our selves. Save our bodies hereafter committed to Fortune which also are made bonde to chaste love. Save us by our owne accord banished, yet glad thereof, and such as have set their safegard on you. I was moved herewith, and after I had wept, rather with my harte, then mine eies, so that the yonge folkes perceived it not, yet it eased my griefe, I comforted and imboldened them. At a woorde I

badde them hope for a luckie ende, in that this matter was begonne by the will and counsell of the Goddes. As for mee (quoth I) I will go and dispatche the rest of our businesse. But tarry you me in this place, and take diligent head that no man espie you. When I had said thus, I went backe, but Cariclia caught me by the coate, and helde me faste, and saide: What father, this beginninge is unjuste or rather traiterous, if you will departe, and leave mee alone with Theagenes, and will not consider howe unmeete a man, a lover is to be a keeper, if that be in his power to injoye which hee loveth, and want such as may make him ashamed thereof: for, I thinke, that he is rather incensed, when he seeth that which he desireth, without any defence before his face. Wherefore I will not let you departe before, as well for the time presente, but rather for that which is to come: I may be sure by Theagenes othe, that he shall not fleashly have to doo with me, untill I have recovered my countrie, and parentes, or if the Gods be not content herewith, at least untill I by mine owne free will be content he shall marrie me. Other wise never. After I hard what shee had saide, I wondered and was determined it shoulde be so, and made a litle fire uppon an Alter, and burned Incense. Theagenes sware, saying that hee had wrong, for that the faith which he had determined in his minde to kepe, was taken away by reason of an othe, and that hee coulde not praise that will, which was forced by a greater power, yet for all that he tooke his othe, by Apollo of Delphi, and Diana, by Venus her selfe, and al the Gods of love, that he woulde doo all thinges in suche sorte, as Cariclia would have him. This and many other things they concluded betwene themselves, callinge the Gods witnesses thereto. I comming as fast as I could to Caricles, founde all his house on a hurliburly, and sorye because the ministers were nowe come to him, and had tould him of the taking away of the Mayde, and the Citizens came by heapes and stode round about him, while he sorowed, at a word, what for ignorance of that was done, and wante of counsell for that was to come, they were at their wittes endes. There beganne I with my bigge voyce to thunder, and say: Ye unhappy people, howe long will ye

An example of passing chastitie.

Theagenes thinketh patience perforce scant woorth praise.

Calasiris dissembled oration.

sitte still, dumbe like stockes, as though your courage were also taken away with ill Fortune? Why do you not in armour pursue your enimies? will you not take, and punish them, who have done you this wrong? It is in vaine perhappes (saide Caricles) to strive any longer with this present fortune. For I understand perfectly, that I am thus punished for the anger of the Goddes, which was foreshewed me, since I wente in an unluckie time, into the privie Chappel, and sawe there that which was not lawfull to be seene, that therefore I shoulde lose that I sette most store by. But there is no impediment (as the proverbe is) that shoulde let us to fight with the Goddes, if we knewe whom to pursue, or him, who hath done us this mischiefe. That is (saide I) Theagenes the Thessalian, and the young men which were with him, whom you praised so much, and made my freende. And so you may yet finde some man in the Citie, who hath till this time stayed here: wherefore arise, and call the people to counsell: so was it done. The Captaines appointed a meetinge, by trumpet proclaiminge the same in the cittie, the people straight came together, the Theater was made a Courte by night. Caricles came forth, and falling soudainely a weepinge, beganne to saye thus: Perhappes yee (men of Delphi) suppose, considering the greatnes of my miseries, that I come hither, and have gathered this multitude of people, to utter mine owne mishaps unto you. But it is not so: for although I suffer ofte such thinges as may be compared with death itselfe, and at this present time my house is desolate, and distroyed by the Gods, solitarie, and robbed of those that I helde most deere, in whose company, and pleasant behaviour I contented my selfe: yet the common frustration, and vaine hope of all, doothe comforte me a litle, and causeth me to suffer, who promiseth to finde my daughter againe, which thinge in deede may be done: but the cittie mooveth me more, which I desire, and looke shalbe victorious firste, and take revenge of those that have wronged it. Except these Thessalian youthes have taken away our loftie courages, and just wrath which we shoulde receive for our Countrey, and Countrey Gods. For, that which is most intollerable, a fewe dauncing

Caricles pitifull oration about the taking away of Cariclia.

boyes, sent about a sacred message, doe depart after they have wasted the most noble Citie of Greece, and have taken out of Apolloes Temple, the most pretious Jewell thereof Cariclia, which also was my life. O implacable and too obstinate anger of God towarde us: first (as you all know) it killed my naturall daughter at the day of her marriage, and her mother also with griefe that shee tooke for her death, and banished mee from my native countrey. But all this was tollerable after I had found Cariclia. Cariclia was my life, my hope, and staie of my stocke: Cariclia onely was my comfort, and, as I may terme her, mine increase: which also this miserie, (whatsoever it be that now came upon me) hath taken from me. Neither hath it done this simplie, or by chaunce, but as it accustomably triumpheth over mee with most crueltie, it hath taken her even almost from her husbande, in as much as the day of wedding was already spread abroade among you all. As hee spake thus, and fel quite from the matter into sorrowing, Hegesias the Captaine bade him be content and get him away, and said: You men that be here, Caricles shal have time inough to lament hereafter. But let us not be drowned with his sorrowe, nor carried away unadvisedlie with his teares, as with a great streame of water, letting passe all due occasion, which as it is in all things, so in warre it is of most force. For now if we pursue as soone as we shall diminish this companie, there is some hope that we shall overtake our enemies, which nowe travel without care, for that they know we be unprovided. But if we still lamenting, or rather bewayling like women, shal geve them longer time, that they escape, with our tarrying, we shall deserve nothing but to bee scorned, and that of the young men them selves: which, I say, ought to be hanged as soone as they be taken, and some of them ignominiously dealt withall, so that their punishmente also redounde to their Families. This may easily be done, if we shall move the Thessalians to displeasure against these that be fledde, and their posteritie, by forbidding them to doe any more this holy legation, and due funeralles of the Noble man, which we had decreed should be done of the coste of the Common Treasurie. After all this

Hegesias Oration as touching the pursuite of those who tooke away Cariclia. Occasion is of most force in warre.

BOOKE IV

The Thessalians are forbidden by common counsel, to do sacrifice to Pyrrhus, for the taking away of Cariclia. This is when the steede is stolne, to shut the stable door.

was praised of the people, and by their decree established: Let this also, saide the captaine, if it please you, be ratified by your voyces, that the woman, who hath the charge of the Sacrifices, bee shewed no more to them that runne in armour. For as I can conjecture, thereof hath growen the beginning of this impietie in Theagenes, who also thought (as may be deemed) of this rape, ever sithence he first saw her. For it is good hereafter to take away the occasion of such like attempt. After this was graunted by the voyces and hands of all that were presente, Hegesias gave them a token to goe foorth, and gave a signe of warre with a trumpet, so that the Theater was dissolved into warre, and every man ranne hastily out of the counsel to battell, not onely the strong men, and such as were able to weare armour, but boies also and striplinges without order, durst be partakers of the voyage, by their readinesse greatly augmenting the number of lustie men of that time. Many women also behaved them selves more stoutly than their nature permitted, every one taking up for a weapon that which came nexte to hande, and followed in vaine: who, for that they missed of their purpose, perceived well the infirmitie of their kinde. You might then have seene olde men strive with age, and in a manner the minde drawing their bodies, and for great and ardent desire to fight, objected weaknesse, as a shame to it. So great greefe tooke the Citie for the rape of Cariclia, and prepared them selves suddenly to the pursuing, as if they had but one minde, and would not looke for day.

HERE ENDETH THE FOURTH BOOKE



THE FIFTH BOOKE

THE CONTENTS OF THE FIFTH BOOKE

In this fifth booke is conteined the separation of Theagenes and Cariclia, and how that Nausicles merchant got her of Mitranes, in steade of Thisbe, and after he had brought her to his house, he desired Calasiris to tell him the storie of her and Theagenes, who prosecuteth it so farre, untill he commeth to the great slaughter whereof mention is made in the first booke.

THE FIFTH BOOKE

THUS therfore was the citie of Delphy occupied, but what they did in the ende, I knewe not, saving that their pursuite gave me good occasion to convey my selfe away. So I tooke the young folkes with me to the sea, and put them into the shippe of Phoenicia, which was by and by ready to depart. For as soone as the morning began to appeare, the Phoenicians which promised to tary for me a day and a night, thought now that they should not breake the oath which they sware to me. When we came they entertayned us very joyfully, and foorthwith they launched out into the deepe, with ores first, then, after a calme gale blewe from the earth, the waves quietly came under our shippe, and in a manner smiled upon her, and suffered her to go with full saile. And thus we passed with our shippe the coast of Cyrrha and Parnassus with his high toppes, and the rockes of Aetolia, and Calidonia, and by the time that it was sunne setting, we discovered the Ilandes, as well by figure, as name, Acute, and the Zacynthian sea. But (in an unhappy time) why doe I tell this? why doe I forget my selfe and you, and continue my tale, bringing you hereafter in very deede to the sea? here let us leave the rest of our talke, and sleepe a little. For although thou, Cnemon, be nothing weary to heare, and stifly strive with sleepe, yet I thinke that now you begin to quaile, in that I have con-



tinued my talke farre on night. And besides this, my sonne, both age doeth burden me, and the remembrance of my miseries dissolving my minde, doeth drive me to sleepe. Doe so father, said Cnemon, not as though I willed you to make an end, for that as I thinke, I could not doe, though you would tell it many dayes and nights together, with such singular pleasantnesse, and excellent suavitie is it seasoned. But me thinketh I heare some noise and busines about the house, and have been troubled a little therefore, but forced my selfe to keepe silence, for the great desire I had to heare your tale. I heard it not said Calasiris, either for that age maketh mine eares somewhat dul and harde (for age breedeth many infirmities, both in the other partes, but chiefly in the eares) or els for that my mind wholly was occupied about my tale. I thinke, Nausicles the owner of this house is come. But O ye Gods how hath he sped? As I desired (said Nausicles) stepping in suddenly to them. For I knewe well inough good Calasiris, that you were carefull of my busines, and almost traveiled with me in your mind. But I perceive your good will toward me, by divers courtesies shewed me, both at other times, and also by this whereof I heare you talking here. But what stranger is this? He is a Grecian, said Calasiris, you shal heare more of him hereafter. But tell you us quickly what good lucke you have had that we may rejoyce with you. You shall heare to morrow, saide Nausicles, as now be content to know that I have gotten a better Thisbe: for I have neede to sleepe a little, to abate my greefe which I have gotten, as well by my journey, as other cogitations. This sayd, he went his way to doo as he said. But Cnemon was muche abashed when he harde Thisbes name, and turned all his cogitations to the time past, with much and continuall sorrowe tormenting himselfe all the reste of the night, so that Calasiris though he were fast asleepe, perceived it, who sitting up a little, and leaning on his elbowe, asked what he lacked, and why he was so disquieted, as if hee were almost madde. Have I not good cause (saide Cnemon to him) to be madde, seeing I heare that Thisbe is alive. What is this Thisbe (quoth Calasiris,) or howe do you knowe her, by hearing her name, and are so

Age beside other discommodities, maketh mee hard of hearing.

greeved that she is alive? You shal heare the rest (quoth Cnemon) when I tel you mine estate. But her I saw slaine with these eies, and with mine owne hands, I buried her in the heardmens Iland. Sleepe, saide Calasiris, and we shall knowe howe this goeth ere longe. I may not (quoth he) but lie you still and sturre not: For my part I know not whither I can live, except I go forth secretly, and make diligent inquiry, how Nausicles is deceived, and howe only with the Egyptians, suche as were deade, revive againe. Calasiris smiled a little at this, and so fel a sleepe. Cnemon went out of the chamber, and restrained himselfe much, as is like one would do that is in the darke, and in an unacquainted house: but he tooke all in good parte, for feare of Thisbe, being desirous in hast to ridde him selfe out of this doubte: till at length with much adoo after he had gone up and downe ofte in one place, as if he hadde beene in diverse, he harde a woman, like a nightingale in the spring, dolefully lamenting, and with sorowfull tunes, so that by her mourning (as if one had taken him by the hande) he was brought to her chamber, and laying his eare to the doore, hearde her yet complayning in this sorte. I poore wretche supposed, that I had bene delivered out of the hands of theeves, and escaped death, which I alway looked for, and that I should after have lead, though a strang and banisht life, with my deerest freende, yet such a one, as in his company, shoulde have beene most delectable, for there is nothing so troublesome and greevous to me, which is not tollerable with him. But nowe the God which hath had charge of our businesse from the beginning, and hath graunted us but small pleasure, not yet satisfied, hath deceived us againe. I thought that I had escaped bondage, but now I serve againe, and am kept in prison: I was in an Iland and dark place before, this present state is like to it, or rather to say the truth, worse, because he who both could and woulde by comforte abate these sorrowes, is violently separated and taken from me. A denne of theeves the day before was mine Inne, and what was that habitation, but a very hell, or woorse place? yet my deere lover being with me, made it easie to be suffered. There he lamented me alive and shed teares for mee, beeing (as he

BOOKE V

Cariclias pitiful complaint being separated from Theagenes.

thought) dead, and bewailed me as if I had beene slaine, now am I deprived of all this: he is gone, who was partaker of my calamities, and who would have devided them, as though it had bene a burden. And I alone am forsaken, a prisoner, and by many waies to be lamented am objected to the arbitrement of cruel fortune. And doo reteine my life onely, for that I hope my most deere freende is alive. But O my harte, where arte thou? or what fortune haste thou? art thou also alas bounde, which haste a free minde, not able to abide any servage, but of love? wel, doo nothing but save thy life, to the intent thou maiest once beholde thy Thisbe againe: for so shalt thou call mee, whither thou wilt or not. Cnemon coulde abide no longer, after he heard this, to heare the rest, though he gessed by the beginning somewhat else, yet by that he hearde in the ende, concluding that it was Thisbe, wanted but little that he swooned not at the gate. But after he had overcommed that passion with much a doe for feare least he should be spied of any man (for nowe the cockes crewe the second time) he ranne backe stumbling, sometime hurting his toes against the selles, sometimes hitting his head against the walles and doore postes. When he came to his lodging after much travell, he fell into the bedde, and all his body trembled and his teeth chattered sore: and he had perhappes bene in extreme perill, if Calasiris, had not perceived it, and comforted him, and brought him to himselfe againe. After he was revived a little, he asked of him the matter. I am undone (quoth he) for that most wicked Thisbe is alive indeed: and there withal he swooned againe: and Calasiris had much a doo to call him againe, and comfort him. Surely some God plainely scorned Cnemon, because (as otherwise, for the most part it maketh a jest, or toie of humaine affaires: so nowe it would not suffer him peaceably without disquietnesse, to enjoy that which is most pleasant and welcome to him, but that which shortly after woulde make him very joyfull, was nowe turned into sorrowe) either for that it shewed then the nature, and custome of it selfe, or else because the nature of man cannot take true joy as should be. Wherefore Cnemon fledde from that, which he then should most have desired, and supposed that to be fear-

The name of Thisbe troubleth Cnemon sore.

How joy and sorrowe do many times come upon us.

full, which was most delectable to him. For the woman that wept was not Thisbe, but Cariclia. For thus it was: after Thyamis came into his enimies hand alive, and was kept prisoner, the Iland was set on fire, and the heardemen, who inhabited it, were fledde, Cnemon, and Thermutis, Thyamis Shielde bearer, in the morning roawed over the lake, to spie in what case their captaine was with their enemies: the manner of their journey was such as is declared before. Then were Theagenes, and Cariclia, leafte in the denne alone, who accompted the prolonging of their calamities a singular benefite, that was the first time that ever they were by them selves, and delivered from all that might trouble them. Wherefore they considered of their estate, not forgetting to kisse and embrace ech other, so that they forgat all that they had to doo, and stood either in others armes a great while, as if they had bene made one body, content yet to satisfie them selves with chast love, temperating their affection with teares, and cleanly kisses. For Cariclia, if any time she perceived Theagenes to passe the boundes of seemelinesse, and deale with her over wantonly, woulde rebuke him by telling him of his oth: and hee would suffer him selfe to be reformed with little labour, and brought againe to temperatenesse in as much as he was in love inferiour to her, but in pleasure he farre surmounted. But at length, though it were long first, they remembred what they had to doo, and by force were constrained to content themselves, and then Theagenes beganne to speake thus: that we, Cariclia, may enjoy one another, and attaine unto that, which we have preferred before all other thinges, and for which we have susteined all our troubles, both we doe wish, and the Goddes of Greece graunt. But for as much, as well because al worldly things are unstable, and incline diverse wayes, and we have borne much, and hope for many thinges, wee must now haste us to Chemmis, as wee have concluded with Cnemon, as also because we know not what fortune we shall have, and we have (as it seemeth) a great and wonderfull deale of grounde to passe, before we can come to the land which wee hope for: let us devise certaine tokens, whereby we being one in others sighte, may know our secrets: and if it happen us to bee

Cariclia more in love then Theagenes.

A very wise devise of Theagenes.

The commoditie of a watch word.

separated, wee may in absence seeke one another. For a watch woorde of freendes, which is kept in hope to finde, is a great easement of long travell. Cariclia praysed his devise, and they agreed, if they were separated, that Theagenes should write, Pithicus: Cariclia Pithias upon all famous temples, pictures, monumentes, and great stones in crosse wayes, whether they were gonne the right hand way, or the left: to what citie, village, or countrie: and lastly, that they should declare the very day, and houre. And if they might meete, it should be sufficient one to see the other. For they thought no time should be able to put out of their minds such love, yet for the better assurance, Cariclia would shewe her fathers ring, which was laid out with her, and Theagenes a scarre in his thigh, that a wild boare gave him. It was further concluded betweene them, that in steede of wordes, shee shoulde beare a taper, and he a branch of palme. To confirme this they imbraced each other, and weapt, powring out their teares in steede of sacrifices (as I gesse,) and for an oth, they used many kisses. After these thinges were thus ordered, they came out of the cave, without touching any of the treasures which were laid up there. For they compted these goodes uncleane, which were gotten by robberies: but that which they brought with them from Delphie, and that the theeves had taken from them, that they gathered together, and carried with them: And Cariclia chaunged her apparrel, and put it into a little packe with the copie of their vowe, and her garland, and sacred garment: and that it might be more privie, they laide the rest of their woorst stuffe uppon it. As for her bowe, and quiver, shee gave them to Theagenes to beare, which was a passing pleasant burthen to him, seeing they were the proper weapons of the God, who had the power over him. As soone as they came neere to the lake, and were about to take boate, they spied a bande of armed men rowing over to the Iland. They, sore abashed at that terrible sight, stoode a great while astonied, as though with the greatnesse of their sorrowe which they conceived of the unstablenesse of fortune, which so raged still against them, they had lost themselves: yet at length when they were

Theagenes and Cariclia account goodes taken by robbery to be uncleane and not woorth taking with them, so continent minds had they, that they woulde not have it because it was ill gotten and not their owne.

redy to arrive, and were comming toward them, Cariclia desired to retire backe, and creepe into some corner of the denne, and there hide themselves, and therewithall shee ranne her way. But Theagenes caused her to abide, and saide: How long shal wee flee the fate that followeth us everie where? Let us yeelde to fortune, and withstand no longer the violence which is ready to assault us, for what else shal we gaine, but fruitlesse travell, and banished life, and from time to time, be scorned of the Goddes? Doo you not see howe they joyne the robberies of the pyrates to our banishmente, and goe about with great diligence and travell to bring us into greater daungers by land, then earst we have found by sea? not long ago they made a fray about us: within a little after, they brought theeves unto us, ere while they made us prisoners, then lefte they us alone, but at liberty, and made us beleeve wee might goe whither wee would, then streight have they brought us into the handes of such as shall kill us. This warre for their disport have they made against us, making as it were, a comedie of our affaires. Why then doo not we breake off this tragical poeme of theirs, and yeeld us to those that will kill us? least perhaps if they meane to make an intollerable end to our tragedy, we be forced to kill our selves. Cariclia allowed not all that he said, mary she thought that he justly accused fortune, but not that it was any point of wisedome, to yeelde themselves willingly into the enimies handes, for they were not sure that they would kill them as soone as they had them, neither had they to doo with so gentle and friendly a God, that would make a quicke end of their miseries, but would perhappes reserve them to a further bondage. Which thing, then what death should it not be more greevous? If we give our selves to the injuries of barbarous people, we shalbe so unworthily handled, as I am lothe to gesse. Whiche thinge by all meanes, and as longe as we can, let us a voyde, measuringe our hope of time to come, with experience of that which is past, howe wee have bene diversely preserved at such time as is not credible. After Theagenes had saide, Let us do as you will: she went before and he folowed her, as if he had bene tied to her.

BOOKE V

No point of wisdome to yeeld to enimies streight.

Yet for all their hast, they came not to the denne before their enemies: but while they looked on them that went before them, they wiste not that with another bande which came into the Iland at an other place, they were compassed, and inclosed. Wherewithall they sore abashed, stoode still, and Cariclia ranne under Theagenes arme, that if she must needes die, she woulde die in Theagenes handes. One of those, that were landed, went about to shoote at them, but after the yonge folkes had looked upon them, their hartes failled, and their right hands quaked. For the very barbarous hands (as may appeare) do feare the beautiful personages, and a right cruell eye wil bee made gentle with a lowely looke. As sone as they had taken them they carried them to the Captaine, greatly desiring to carry the fairest of the spoiles to him at the first: and they brought nothing els, for although they had compassed the Iland with their armour, as with a nette rounde aboute, and had serched it from one parte to an other, yet could they finde nothing, for all that was in the Ilande, was burned in the former skirmishe, savinge the denne onely which no man knewe. And thus were they brought to the general of the warre: his name was Mitranes, whom Oroondates had made captaine of the watches: This Oroondates was deputie of Egypte in the great Kings behalfe, who beinge hyred with a great summe of money, by Nausicles, as is aforesaide, to seeke Thisbe, came into the Ilande. After Theagenes, and Cariclia were brought almost into their sight, Nausicles by a craftie devise, merchaunt like stepped foorthe, and cried with a great voyce, This is that Thisbe, of whom I was robbed by the mischievous heard men, nowe do I recover her againe, Mytranes, by benefite of you, and favour of the Gods: then he caught Cariclia, and fained himselfe to be very glade, and whispered in Greeke to her privily in her eare, that none who were by, might heare him, that she should say, her name was Thisbe, if shee desired to escape daunger. And this policy tooke effect, for Cariclia, when shee hearde him speake Greeke, thought that he went about somwhat for her commoditie, and ordered her selfe as he desired: and when Mytranes asked what her name was, shee saide Thisbe.

The propertie of beautifull personages.

Merchaunt like, that is to say, a craftie devise used by Nausicles, to get Cariclia, in steede of Thisbe.

Cariclia saith her name is Thisbe.

Then he ranne and kissed Mitranes, and commending his fortune, made the barbarous man proude, for that he had not onely atchived many other warres well, but had brought also this to prosperous ende, be proude of his praise, and thinking by the false name, that it was so in deede. Although him selfe was taken with her beauty, which appeared in her simple apparrell, as if the brightnes of the moone should shine out of a cloude, yet because the unconstancie of his minde, was over raught with the quicknes of the craft and all time to repent was taken from him. Now she is recovered (quoth he) take her with you seeing she is yours. And when he had said thus, he delivered her to him, stil looking backe upon her, and plainely declaring that it was against his will, and for the money that he had received before, that he suffered her to departe. As for this yonge man (pointing to Theagenes) whatsoever he be, he shalbe our pray, and goe with us, and be kepte diligently to be sente to Babylon, because the comelinesse of his body is such, that he may waite at the kinges table. This saide, they rowed over the water, and departinge one from another, Nausicles having Cariclia, came to Chemmis. But Mytranes going to viewe other townes under his jurisdiction, without delay sent Theagenes with letters to Oroondates (who was then at Memphis) in this wise indited.

Nausicles receiveth of Mytranes Cariclia whom he beguileth by a flattering praise.

Theagenes and Cariclia separated.

Mytranes the captaine, to Oroondates the lieutenant. I have sent unto you a young man of Greece too good to serve me, and meete onely to waite in the sighte of our God, the great king giving you leave to present such an excellent gift to him who is master to us both, as the Kings Court hitherto never saw, neither yet shall hereafter. This was the contents of his letter. But Calasiris and Cnemon hoping to know that they were ignorant of, came to Nausicles before day, and asked him how hee had spedde. Then Nausicles told him all: how they came to the Iland and found it desert, and no man therein to meete them: how he had craftilie beguiled Mytranes, and had gotten a certaine maid which was there, in steade of Thisbe: and that he had spedde better in getting of her, then if he had founde Thisbe. For there was no small difference betweene them, but as was

Theagenes is sent to Oroondates.

betwixt God and man, and that there was no beautie so excellent that might staine hers, and that it was not possible to set foorth the same justly by wordes, for that he might shewe her before them. When they heard this, they began to surmise the thing as it was in deede, and prayed him instantly to bid her come in straight way: for they knewe that it was not possible by wordes to expresse Cariclias beautie. After shee was brought in, and Nausicles (because shee cast her eyes to the ground, and had mufled all her face save her browes) began to comfort her, and bade her be of good cheare. Shee looked up a little, and contrary to her expectation, she saw and was seene: so that they all three began to cry out, and howle suddenly, as if there had beene a token geeven them when they should have begun: and you might have heard often these wordes, O my father, O my daughter Cariclia in deede, and not Cnemons Thisbe. Nausicles, for wondering, had almost forgotten himselfe, and was astonied when he sawe Calasiris imbrace Cariclia, and not refraine from teares, and knew not what that sudden acquaintaunce, as if it had beene in a Comedie, ment, untill Calasiris had kissed him, and said thus: The Gods geve you (good man) so much as may content your desire and will, who have saved my daughter which I never looked for, and caused me to beholde the dearest thing that I might possibly see. But O my daughter, where hast thou left Theagenes? she cried out when hee asked her that question, and after she had staied a while, she answered, he that delivered me to this man, leadeth him away prisoner. Calasiris then besought Nausicles to tel him what he knew of Theagenes, who it was that had taken him, and whether he would carrie him. Nausicles tolde them all, after he perceived that these were they of whom the old man had talked so oft, with him, and to finde them, had ledde a wandering life in great sorrow. He said moreover, that they should get little there, but the knowledge of him being poore and needy folkes, for as much as it were a great matter, if Mytrane would bee content to let him goe for a great summe of money. I have money (said Cariclia softly to Calasiris) promise him as much as you wil, for I have about me the Jewelles which you know

off. Calasiris was glad hereof, but fearing least Nausicles shoulde suspect what Cariclias proffer was, he saide, Good Nausicles, a wise man never wanteth, but doeth measure his riches by his will, receiving so much of his betters, as he deemeth worthie to aske. Wherefore tell me onelie where he is that keepeth Theagenes, and Gods gracious liberalitie will not let us want, but will geve us so much, as well may content the covetous mind of the Persian. Nausicles smiled at this, and saide: Then shall you make me beleeve, you canne soudainely, as it were with some devise be made riche, when you have paied me the ransome for this your daughter, for you knowe that as well merchauntes as Persians, labour to gette money. I knowe it well, saide Calasiris, and you shal have money, but why do you make such haste, and beside that you pretermitte no kinde of courtesie towarde us, you also of your owne accorde, approve and alowe the restitution of my daughter. I shoulde firste have requested this at your hande. I am pleased (quoth Nausicles) and if it please you, come and pray to the Goddes (for I will doo sacrifice) and crave that you may have goods to give me. Jest not, neither be of so litle faith (quoth Calasiris to him) but goe and prepare the sacrifice, and when all thinges is readie, we wil come. They did so, and within a while came one from Nausicles that called them, and bade them make hast. They (for by this time they had concluded what to do) wente forth joyfully. Calasiris, and Cnemon wente with Nausicles, and the other gestes, for he made a publique sacrifice. But Cariclia wente with Nausicles daughter, and other women which comforted her diversly, but had much a doo to persuade her to goe with them: and I knowe not whether ever she would have ben persuaded, if under pretence of the sacrifice, shee hadde not determined to pray for Theagenes. After they came to Mercuries Temple (for Nausicles made his sacrifice to him, as the God that had most care of merchauntes, and honoured him more then the rest) and the offering was begonne, Calasiris looked a litle uppon the entralles, and by the diverse chaunges of his countenaunce, declared the pleasure and paines of that which was to come. And while the fire yet burned on the alter, he thruste in his hande, and made as

A wise man is never poore.

Persians and merchants are alike covetous.

Mercury the God of Merchauntes.

BOOKE V

The description of the ring, that Calasiris gave Nausicles to redeeme Cariclia.

thoughe hee pulled out of the fire, that which he helde in his hande before and saide: This price of Cariclias redemption, the Goddes proffer thee, Nausicles by me. And therewith he delivered him a princely ringe, a passinge heavenlie thinge: as touching the hoope, it was of Ivorie, wherein was set a brighte Amethyst of Aethiopia, as great as a maydens eye, in beauty farre better then those of Iberia or Britaine. For those have but an ill couler, which shine not at all, but are like to the rose budde at the firste, which after with the heate of the sunne waxe perfecte redde. But the Aethiopian Amethyst, hath a perfecte orient coulour, and shineth throughout, and if you turne him aboute, as you holde him, he casteth forth a golden beame, which doth not hurte or dimme the sight but maketh it much better and clearer, and he hath a naturall vertue, more then the westerne stones: for it hath not his name without effecte, but will not lette him be drunke in deede, that weareth him, but kepeth him sober at all feastes: and of this qualitie is every Amethyst of India, and Aethiopia. But that stone which Calasiris gave Nausicles, did passe these farre: for there was a picture graven in it, representing certaine beastes: which was donne in this sorte. A boy sitting not upon a very hie hill to looke aboute him, kepte sheepe, appointinge his flocke their severall pastures with his pipe, they semed to be ruled, and tarry at their feeding, accordingly as he sounded his instrument. A man woulde have saide that they had golden fleeces, not by reason of the workemanship, but for that the Amethyst shyning with his rednesse uppon their backes, made them showe so fayre. There were graven yonge lambes leaping uppe and downe, and some by heapes wente up the rocke, other some daunced rounde aboute the sheepherde, so that the toppe of the rocke was made a sheepherdes disporte. Other skipped in the flame of the Amethyst, as if they had beene in the sunne, who with the tippes of their feete, scraped the stone. Many of the yonge, sorte beinge of greater courage, seemed as though they woulde goe out of the compasse, but were letted by the workemanship, which set a pale of golde in manner of a wall, about the rocke and them, and it was a rocke in deede, and not a counterfette, for when the workeman had wrought the

golde about the outer part of the stone, for that purpose, hee shewed that very lively which he desired, thinking it to no purpose, to counterfette one stone in an other. Such a one was the ring. Nausicles mooved with the strangenesse of the thing, but more with the value thereof: esteeming the ring of more price then all the goods he had beside, spake thus: Good Calasiris, I did but jest: and where I asked some what for the ransome of your daughter, it was but words: for I determined to let you have her for nothing. But forasmuch as the gifts of the Gods are not to bee refused, (as you say) I take this stone sent from heaven, perswading my selfe that this was sent from the God that is most beneficiall to me, according as he is woont, and hath geven this to you through fire, as may yet bee seene by the flaming thereof. Otherwise I deeme that vantage to be best, which without damage to the giver dooth inrich him that receiveth it. After he had saide this, and made an ende of the offering, hee went to meate with the rest, placing the women by them selves in an inner part of the Temple, and the men in the Porche. After they had eaten inough, and the cuppes were set on the table, the men called uppon Bacchus with an offering, and soong the song accustomablie used when men goe aboorde their shippes, and the women daunced after a dittie made in the honour of Ceres. But now when the banquet waxed somewhat warme, and each man after his sort solaced him selfe, Nausicles, holding in his hand a glasse of cleare water, sayde: I drinke to you in water, good Calasiris, and if it wil please you to begin to us the tale which wee sore desire to heare, it shalbe more pleasant to us then all the cuppes on this boorde. For you heare how the women nowe be at leysure, and having well banqueted them selves, beginne to daunce: but your travell, if it please you to make report of it to us, shall shorten wonderfullye well our feast, and be more pleasant to us than any daunce or instrument. The telling whereof, for as much as you have (as you know differred diversly, for that your mischaunces overwhelmed you) you can reserve to no better time then this, because your daughter, one of your children is well, and your sonne by the Goddes helpe shal be recovered by and by,

The giftes of the Gods ought not to be refused.

What gaine is best.

if you anger me not againe, by driving it off any longer. Gods blessing on your heart (quoth Cnemon to Nausicles) catching hold of his talke, who for all that you have brought to this feast all manner of musicall instruments, doe sette light by them, and geve the ruder sort leave to heare them, but you your selfe are desirous to heare secrete affaires, and such as are seasoned with singular mirth, and me thinketh you well understand the nature of the Goddes, who joyne Mercurie and Bacchus together, and adde pleasantnes of speach to the finenesse of your banquette. Wherefore although I have for just cause marveiled at the other sumptuousnesse of the sacrifice, yet I knowe not whether a man may by any meane please Mercurie better then to talke at his feastes, which thing is hys badge above all other. Calasiris was content, as wel to do Cnemon a pleasure, as also for that he would curry favour with Nausicles, for that which should ensue, hee tolde them all, briefly repeating the principall poyntes of that which he had tolde Cnemon before, and of purpose passing over with silence that which hee thought was to little purpose for Nausicles to knowe, but that which had not yet beene tolde, and did depende uppon that which went before, he tolde in this sorte. After they were aboorde in the shippe of Phoenicia, and were gone from Delphi, they sayled as they would wishe at the first, and had very prosperous winde. But when they came into the Calidonian sea, they were greatly troubled because they had happened into a sea, which of his owne nature, was very disquiet and troblesome. Cnemon desired him that he would not passe over this, but tel it, if he knewe any reason of the raging of the same in that place. The Ionian sea (quoth he) being restrained of his great breadth, and in a maner brought into straightes, falling into the coast of Crisa, and hasting to come into the sea called Aegeum is stopped by Istmus in Peloponnesus, so perhappes by the providence of God is the hill placed there, least by the violence of the water, it should overflowe the land on the contrary coast. And for as much as from hence the water beaten backe, (as may be by reason) is restrained of his course, rather about this sea, then in any other part, because that which yet floweth, falleth

The Calidonian sea, is very troublesome.

into that, which nowe by Istmus was made to returne, so that the water is much trobled and very boysterous, by reason of the continuall concourse, of the waves, in all the ebbes and floudes: which opinion of his, after all these who were present praised, and affirmed to bee true. Calasiris told on his tale, saying: After we had passed the sea, and had lost the sight of the Acute Ilandes, we thought that wee discovered a mounteine of Zachynthus, in maner of a darke cloude before our eyes, and therewith the maister badde strike some of the sailes, and when we asked him why he abated them, and went more easily, seeing that the shippe had a very good gale of wind, Because (said he) if wee went with a full saile about the first watch we shoulde arrive at the Iland, and so were it to be doubted, leaste in the darke, we runne upon some rockes whereof are there great store, and those very high. It is therefore wisedome to lie all night in the sea, and take the winde in such proportion, as shall serve to bring us thither to land in the morning. Thus saide the maister, marry wee did not so Nausicles, but even with the rising of the sunne, wee cast anchore. The inhabitantes of the same Iland which dwelt aboute the haven, which was not farre from the citie, came by heapes to looke upon us, (as if it had bene some straunge sight) in great wonder (as might seeme) to see the handsomnesse of that greate shippe, which was built very faire, according to her height, and said that the industry, and excellent workemanshippe of the Phœnicians, might be knowen by that, and that we had wonderfull good lucke, that made so good a voiage in the winter, about the time the Pleiades were ready to set. All our company, ere the tacklings and sayles were in good order, lefte the shippe, and went abboute their merchandise, to the citie Zacynthus. But I (because I heard by chaunce of the maister, that they would winter there) went to seeke some Inne about the shore, eschewing the shippe, for that it was unmeete by reason of the rudenesse of the mariners, and the citie, for that it was not convenient for the flight of the yong couple. After I had gone a little way, I sawe an olde man which was a fisher, that satte mending his broken nettes, before his doore. I came to him,

Pleiades unluckie starres to mariners.

and saide, Good man God save you, and tell me I pray you, where a man may gette lodging? He answeared me: It was rent about a promontorie hereby: being lette slippe upon a rocke, which they sawe not. I aske not that, quoth I, but you shall shew us great courtesie, if either you your selfe wilbe our hoste, or else shewe us some other Inne. He answeared, Not I, for I was not aborde with them: God defende that Tyrrhenus should doe so much amisse, or have such a spite though he bee olde, but it was my sonnes defaulte, who knowing nothing of the rockes here in the sea, cast their nettes before they should not. At length when with much adoe, I perceived that he was somewhat hard of hearing, I spake aloude to him and saide: God speede you syr, and I pray you tell us where we may have an Inne, You are welcome said he againe, and if it please you abide with me, except you be any of those, that seeke for the houses wherein are many beddes, and have some great traine after you. I have (quoth I) but two children, and I am the third myselfe. You are a good company (quoth he) you shall finde one more of us, for I have two sonnes that dwell with me (for mine eldest sonnes are married, and keepe houses themselves) and the fourth is a nurse for my children, because their mother died but a while agoe, wherefore good man come on and doubt not, but wee will be gladde of you, who are a man who seeme to be some gentleman even by your talke. I did so, and shortely after I came with Theagenes and Cariclia, and Tyrrhenus intertained us gladly, and let us have the warmer part of the house. Truely we were very wel at the first, and had good leasure, to conferre whole daies together, and when wee should sleepe, Cariclia went to bedde with the nurse, in one place, by her selfe, and I with Theagenes lay in another, Tyrrhenus and his children in a parlour also alone tooke their rest. Wee did eate at one table all, and such thinges as were needefull, wee provided of our owne coste, beside fish which Tyrrhenus tooke in the sea, as hee would sometime fishe alone: sometime wee woulde helpe him at leysure. For hee had all manner of wayes to fishe, and for all seasons, and the place was well stoared, and very convenient to cast nettes: so that many would ascribe that gaine which they got

Calasiris with his children lodge with Tyrrhenus.

by their arte, to the benefite of fortune. But there was none other remedie, but as the proverbe is, once unhappie, and ever unhappy. Cariclias beauty, even in this solitary place, was not without great broile: for that merchant of Tyre, which was denounced victor at Delphi, in the games of Apollo, called Pythia, with whom we sailed, came to me alone, and was very importunate, and greevous unto me: beseeching mee, as if I had beene her father, that I would give her him to wife. He talked much, of him selfe, partely by telling of his noble stocke, partly by shewing us of his riches, and that the hulke wherein we sailed, was his owne, and that the greater parte of merchandise therein, as golde, precious stones of great valewe, and silke was his above the reste: and he added also his late obteined victorie, as no small increase of his honour and name, and a thousand thinges beside these. But I alledged for my selfe, our present povertie, and that I would never marry my daughter to one that dwelt in a straunge countrie, so farre from Egypt, Leave this talke, father (quoth he) for I will accompt the maides dowrie woorth many talentes, and all the riches in the worlde. As for my countrie I will change it for yours, and will turne my purposed voiage to Carthage, and go with you whither soever you will. When I sawe that the Phœnician would not give over his determination, and purpose, I determined with faire woords to drive off the matter, leaste he should attempt anything forceably against us, and promised that I would fulfil all his desire when I came into Egypt. When I had by this meanes pacified him, God layed one mischiefe upon another, as the Proverbe is. For Tyrrhenus not many dayes after, when he had caried me into a secrete place, on a crooked shoare, said thus to me: Calasiris, I sweare by Neptune, and all other Gods of the Sea, that I have loved you, as if you had beene mine owne brother, and your children as if they had beene mine also. I will tell you a thing which is working against you, very grievous, and painfull for you: but such as is not lawfull for me to conceale, for that we dwel both in one house, and it appertaineth altogether to you to know it. There is a Pyrate which waiteth upon the hulke of Phœnicia, which

Once unhappy, and ever unhappy.

The merchant with whom Calasiris sayled, falleth in love with Cariclia.

That is common practise which lovers use.

A heape of troubles befal Calasiris, Theagenes and Cariclia.

lyeth secrete under the side of this promontorie, and sendeth out spies dayly to inquire when this shippe will goe foorth: wherefore looke to your selfe, and take heede what you doo, for as much as this shamefull facte, usuall to them, is enterprised for you, or rather for your daughter. The Goddes (quoth I to him) give you such thankes for these tidings, as you deserve. But Tyrrhenus, howe understoode you these things? By reason of my crafte I am acquainted with them (saide he) and when I bring them victualles, I have more of them then any man else. Therefore when I drew my pottes about the fall of yonder hill, the maister pyrate came to mee, and asked, whither I heard when the Phoenicians would leave their harbour. When I perceived the subtilenes of his talke. In faith Trachynus (quoth I) I can tell you no certaintie: but suppose that at the beginning of the next spring, they will sayle. Will the maide then saile with them (quoth he) which lieth at your house? I cannot tell (quoth I) but why doo you aske that? Because (quoth he) I love her in such sort, that I am scant in my wits, yet I never sawe her but once, and I knowe not, whither I ever saw so faire a woman before: yet I have taken many prisoners, and some of them very beautifull. That I might the better cause him to tell mee all his counsell privily, I sayde unto him: What neede you to fight with the Phoenicians, and not rather without bloud fetch her out of my house before they goe abroade. He aunsweared me, that theeves did use gentlenesse, and courtesie to such as they were acquainted with, I leave that therefore for your sake least my so doing shoulde bring you into trouble: in as much as the guestes which you interteined, would be required againe at your hand. Also I desire to have two thinges at once: the riches in the shippe, and the marriage of the maide: one whereof I must needes lacke, if I attempt this by land, and beside it were very dangerous, if any such thing should be enterprized so neare the citie, least the rape woulde be perceived, and pursuite made after. When I had much commended him for his wisedome, I leaft him there, and am come to tel you of the waits which these past graces have laid for you, desiring you hartily to devise diligently howe you may save you,

Theeves paye franckly of goodes that they gette lightly.

Theeves use courtesie to their acquaintaunce.

and yours. I went from him very heavie after I heard this, and thought uppon many thinges, untill the merchant by chance met mee: and falling in talke about these matters, gave me a prety beginning of a wise devise. For I concealing what I liste, of that Tyrrhenus had tolde me, opened unto him onely this: that a man thereaboutes, whom he was not able to withstand, went about violently to take the maide from me. But I (quoth I) had rather marry her to you, both for that knowledge which I have had of you, and also for your wealth: but especially for that you promised to dwell with us in our country, if you have her. Wherefore if you desire to have her, let us saile hence quickly, before wee bee prevented, and have had some extremitie shewed us. He was woonderfully gladde when he heard this, and said: Father, this is well devised, and therewithall he came and kissed me, and asked when I would commaund him to depart. Although (quoth I) it be unseasonable now, yet I would have you to get you into some other port, that wee may avoid the guiles prepared against us, and there abide for better time. Therefore (quoth I) if you will be ruled by me, at the beginning of the next night wee would depart. And he, when he had promised so to doo, went his way. I came home, but told nothing of this to Tyrrhenus: marry to my children I said it was behoovefull to goe abroade in the evening. And although they marveiled at the soudeinnesse thereof, and asked the matter, yet I drave them off, saying, that I would tell them afterwarde, and that there was no remedie nowe, if we would do well. After wee had eaten a slender supper, and were gone to bedde, an olde man appeared to me in my sleepe, whose bodie was dried up, yet he had a dish tied to his girdle, who seemed in his youth to have beene a tall man: he had a hatte on his head, and seemed by his countenaunce, that he had bene a wise, and subtile man: marry he halted a little, as if he had gotten some wound in his thigh: who after hee came neare me, smiled a litle with an angrie countenaunce, and said: You good man, alone of all that have sailed by Cephalene, and looked upon my house, and accoumpted it a great matter to know my renoune, have had

Ulisses appeareth to Calasiris, and rebuketh him for not doing sacrifice to him.

no respect to mee, but have set to light by mee, that you would not speake to mee, which everie man dooth, for all I dwelt so neere you, but you shall ere long bee punished for this, and shall have like perilles as I had, and fall into your enimies hand, as well by land as seas. As for the maide that thou cariest with thee, speake to her, and greete her, in my wives name, because she esteemeth more of her virginitie, then any thing in the world, wherefore shee shall have a lucky end. I started for feare of this vision. And when Theagenes asked me what I ayled, Wee had (quoth I) almost forgotten the going of the ship out of the haven, for when I waked, I was sore troubled with thinking thereof. Wherefore gather up your stuffe, and I will call Cariclia, who as soone as I gave her warning, came. When Tyrrhenus wist of this he rose also, and asked what we meant to doe. Whatsoever it be (quoth I) that we doo at this time, it is by your advise: we goe about to escape from them that awayte us with mischiefe, and the Gods keepe you in safetie, who hath plaied the right honest man with us. One good turne I pray doo us at parting, go over to Ithaca, and doo sacrifice for us to Ulysses, and pray him to appease his wrath toward us, for that as hee hath tolde mee to night in my sleepe, hee is greatly offended, as if hee had beene despised and set at naught. He promised hee would so doo, and conducted us to our shippe, and wept woonderfully, and prayed to God that he would graunt us a prosperous vyage, according to our hearts desire. To bee short, by day wee were in the middest of the sea, but the mariners at the first were greatly against it, yet at length they were persuaded by the merchant of Tyre because he told them that they fledde, certaine pyrates that pursued them, of which he had warning. He ment to tell them this for a tale, and knew not that he saide trueth. But the windes and wether were sore against us, so that the sea was very rough, and we in a great tempest, very neare to be cast away, yet at length when we had lost halfe our rudder, and broken the most part of our saile yardes, we arrived in a certaine harbour of Crete. We thought it good therefore to tarry there certaine daies, as well to repayre our shippe, as also to ease our selves. When these thinges were done, it was

Many times jestes turned to good earnest as did his nowe.

appointed that we should saile, the firste monday after the chaunge of the moone: we were caried into the deepe seas, with the Easterly winde, a day and a night, and our maister directed our hulke to the coast of Aphrique. For he saide that if the wind blewe, and wee kept a straight course, we might passe the maine sea, and he made all haste possible to come to the maine lande, or into some haven, for the barke which he sawe out of the pupe was a Pyrate. For ever sithence we loosed from the promontorie of Creete, he foloweth us, and never declineth one jotte from our course, but pursueth our ship, as if it went our vyage with us. For I have perceived this, divers times, when I turned about of purpose our ship from his right course, that hath also turned. When he had said this, some were mooved, and exhorted the rest to make ready to defence, but some made light thereof. Saying that the shorter shippes might wel overtake such as are greater, for that they know by more experience the certaintie of their way. While these things were disputed on upon both parties, it was that time of the day that the husbandman doeth unyoke his oxen from the plough, and the vehement winde began to waxe caulme, so that within a litle while it was almost downe, and blewe softly to no purpose on our sailes, whereby it rather hugged them together, then made any way for our ship. At length it ceased quite, as if at the sunne setting it had appoynted to leave blowinge, or rather (that I may speake more truly) to do them which followed us a good turne, for they that were in the barke as longe as we had winde, were farre behinde our ship which was full fraughted, as is good reason, for that our greater sailes received more winde. But after the seas were caulme, and we of force constrained to rowe, the barke came upon us sooner then a man would thinke, in as much (as I thinke) every one of them rowed, and so made the light barke which was more fitte for that purpose, goe the faster. When they had drewe somewhat neere one of the men of Zacinthus which came a boorde with us cried out, This is a pyrates shippe, mates, I know Trachinus barke: all the hulke was moved at these newes: and in a calme weather had it a great tempest every parte thereof was filled with

great noyse, lamenting and running up and downe, some ranne into the nether partes of the shippe, somme stoode uppon the hatches, and exhorted one an other to fight: some were of opinion, that it was beste to goe into the Cocke boate, and be gonne: untill (before they determined anything) the present skirmish appeased their adoo, for that every man must needes by that time meete one in harneis. I and Cariclia hung aboute Theagenes, who desired sore too fight, and could scante make him give over. She saide to him that she would not be parted from him by death, but that she would with the same sword, and like wound, abide such happe as he felte. But I, after I perceived that it was Trachinus, which came on, thought uppon somme what whiche mighte doo us good afterwarde, which in deede took effect: for as soone as the pyrates were come, they wente about us, without casting any dartes at us, so tryinge, if by any meanes they might take the hulke without battaile: mary they rowed rounde about us, and woulde suffer the shippe to go no further. So that they were like, as if they had besieged us, and desired to take our shippe uppon certaine conditions, and sayde: Why be you so madde (you unhappy folkes) why attempt you to sturre against such invincible strength, and that which farre surmounteth yours: thereby to purchase your certaine destruction? Yet we use you freendly, and give you leave to take your cocke and save your lives, if you will. These conditions they propounded. But they, who were in the hulke as longe as they were without daunger, and the battle was without bloude, were very stoute, and sayde plainly, that they would not departe. But when one of the pyrates bolder then the reste, stepte a borde, and with his sworde slewe all them that he mette, and taughte them, that warres were accustomably made with slaughter, and death. Then the Phœnicians repented them of their so dooinge; and falling flatte on their faces, prayed them of mercy, for that they woulde doo what they would have them. They, for all that they were nowe greedy to kill (for the sight of bloude is a greate moving to the minde) yet by commaundemente of Trachinus, contrary to all hope, they spared them. Surely their conditions were haynous, and

Warres are made with slaughter and bloudshed.

for all the counterfeited name of peace, it was cruell warre in deede by reason of the truce which was propounded to them, more intolerable then the battaile it selfe. For straite commaundement was given, that every man shoulde goe out of the shippe with one sute of apparrell onely, and that he should die that brake the same. It seemeth, that men sette more by their lives, then any thing els: for which also, the Phœnicians without all hope of the goods in the shippe, as if they had lost nothinge, but rather made a good market, got out of the ship, every man desiring to save him selfe firste. After we also were there ready to obey their decree, Trachinus taking up Cariclia, said unto her: This warre nothing belongeth to thee, my deare, but hath beene enterprised for thy sake, and I have folowed you ever since you sayled from Zacynthus, onely for you have I adventured their perilles by sea. Wherefore feare not, but be of good comfort, and knowe that you shal be Ladie of all these with me. Thus he saide. But she (for it is a point of wisdome to have respect to time, and to turne all to the best) very discreetely, being greatly cheared with mine advice, and what I had tolde her as touching these present mishappes, with a countenance so seemely, as would have allured any man, said, I give the Gods thankes, who have given you a heart to deale more gently with us, then the rest. But if you will have me to be bolde in deede, and to tarry, shewe mee this for a token of your good will: save this my brother and my father, and commaund them not out of the shippe also: for if these bee from mee, there is no way to save me alive. And when shee had said thus, shee fell at his knees, and helde hym fast. Trachinus was well pleased with her so holding, and deferred his promise of purpose. At length mooved with her teares to compassion, was by her countenance forced to fulfill her wil, after he had taken up the maid, said thus: I give this your brother to you with all my heart: for I see he is a young man of stout courage, which may doo us good service. As for the old man, which is but a chargeable burthen without profit, let him tarrie onely for your pleasure. While these things were saying and dooing, the sunne came out of his course, to his setting, and made that space

The sight of bloude maketh men eger to fight.

Men set more by their lives then anything else.

It is wisdome to have respect of time.

betweene the day and the night darke: the sea, either changing by reason of the time, or els by the will of fortune, began to waxe rough, and a man might heare a great noyse of the windes arysing, whose great and valiaunt blastes suddenly much abashed Pyrates, by reason that they all had left the Barke, and were busie in the Hulke about spoyling of the merchandise therein, and knewe not how to use the greatnesse of the same. Wherfore every part was ordered of every man unadvisedly, so that each of them began to practise that which hee had never done before: some stroke the sailes on heapes: others intangled the ropes without skill: one ignorant fellowe tooke the rudder in hand: an other as wise as he was in the foreship. The greatest thing that brought us into peril, was not the tempest, which was not yet very great, but the unskilfulnesse of the master, who as long as he could see any light of the day, stoode to it, but when it was darke gave over his charge. When therefore they were in daunger of drowning, and almost sunke, some of the Pyrates woulde have gone into their owne Barke againe, but they held them selves content, being disappointed of their purpose by the force of the tempest: and Trachinus counsell, who perswaded them that they should have sixe hundred suche little Barkes, if they kept the Hulke and the richesse therein whole: and at last he cut off the rope whereby it was tied to the Hulke, saying, that it would bring them into another tempest: wherefore it was best to worke wisely to be safe afterward, for it was a suspicious matter to arrive in any place with two ships, seeing it must needes come to passe, that inquirie must be made of those that sayled in the one. And he seemed to speake probably, and by dooing that one thing, to approove his device in two matters. They had but little remedie when the Barke was gone, neither were they out of perill, but tossed with continuall waves without ceassing: so that they lost many partes of their shippe, untill after that night, about the sunne setting of the next day, they landed by chaunce at a certaine mouth of a haven of Nilus, called Heracleote in Egypt, against our willes, unhappy creatures. Some were gladde thereof but we were very sorrowfull and accompted the benefite of our

A pretty description of a ship in a tempest, in which are none but unskilfull Mariners.

It is wisdome to foresee.

health which we had of the sea, a great reproche: in as much as it envied us a deathe without al injurie, and committed us to lande, which was more sorrowfull then it: in as much as nowe we were subject utterly to the pyrats, that they might do with us their will, which might easilye be gessed by that which those villaines attempted before they came a shore. For by reason that they sayde they woulde doo sacrifice to Neptune, to give him thankes for their safetie, they brought a land wine of Tyre, and many such thinges els out of the shippe, and sent some of their mates to the borders adjoyning to buy cattle with a greate deale of money, and gave them charge to pay what soever was asked at the firste worde. After so doinge, they straight way returned, and brought with them a whole hearde of swine and sheepe, and they whiche tarryed behinde, had made the fires, and fleyed the beastes appointed for the sacrifice: they wente to their feaste, Trachinus tooke me aside, so that none might heare, and saide to me: Father, I am determined to take thy daughter to wife, and marry her this day, so that I purpose to joyne this plesante solemnitie with the sacrifice of the Gods. Wherefore least you in the feaste, (if you hearde not of this before) should be any thinge sad: but that you mighte tell your daughter hereof, and cause her to be of a cheerefull courage, I thought it good to tell you my minde, not for that I neede your consent, for I have absolute power to do what I list. But because I accompte it more luckie, and seemely also, if the bryde more cheerefully prepare her selfe, being admonished thereof first by her father. I praised his opinion, and made as though I had beene gladde, and gave thankes to the Gods that they had appoynted my maister to be my daughters husbande. And when I was gone, I beganne to thinke on, that which was to come, and came to him againe, and besought him, that that which was newe begonne, might be doone more solemnely, and that he woulde appoynt the hulke to be the maydes bedchamber, and give commaundement that no man might go in and trouble her, that she might provid that which was meete to furnishe, and set foorth a bride by leasure. For it were il ordered, if she, which is of a good stocke, and very riche, and (that which is greatest) shalbe Trachinus

It is better to die with honour then live with shame.

O howe liberall pyrates are of other mens goods.

Trachinus would marry Cariclia out of hande.

It is a good sight at a brideale, to see the bryde merry.

wife, should not be made so handsome as she might be, although time and place will not give her leave to be very trimme. Trachinus was very glad of this, and promised it should be so with all his harte: and therewith he gave charge, that all such things as they should have neede of, shoulde be carryed out, and that after none shoulde come neare the shippe. They did as he commaunded them: they brought out tables, cuppes, carpettes, cloathes of Arrace, woorkes of Sydon, and Tyre, and other such things, as were expedient to the furniture of a feast: eche one brought out of the ship things upon their shoulders, without respect or order, such as diverse men with great travell, and thriftie usage had gathered to gether: but now fortune had prepared them to serve their prodigall banquette. But I took Theagenes with me, and when we came to Cariclia, and founde her weeping, saide, Daughter, this is no newes to you: marry I knowe not, whether it be for your olde il fortune, or any newe mishappe. For both (quoth she) but above all things, for that which I am afraid of, which is the hated good wil of Trachinus, which time as is like, procureth: for such succes, as is not looked for, is accustomed to move men to do il. But Trachinus, and his love which I hate so much, shall be sorrowfull, which I will prevent with death. And to thinke that I should be devided from you and Theagenes before the ende (if that came to passe) caused me to be thus heavie. You thinke (quoth I) in deede as it is: for Trachinus, after the sacrifice, meaneth to change the banquette into his and your bridall, and made me (as I had beene your father) privie thereto, who knew before his unreasonable love that he bare to you, by communication that I had with Tyrrhenus in Zacynthus, but I did not tell you thereof, least you should have been discouraged for feare of those mishaps, seeing also we might have avoyded his snares. But my children, seeing God will not let this come to passe, and that we are now in extreme perill, attempt some wonderfull, and couragious enterprise to withstande this increasing evill, whereby wee shall live freely ever after, if we have good lucke: or els accompt it advantage if we fayle, to dye chastly, and like men. After they promised to doe what I would commaund them, and I

Successe not looked for doth make men do other wise oftentimes then else they woulde do.

had taught them what was best to doe, I left them making such provision as was requisite, and came to that Pyrate, which was chiefe next Trachinus (whose name I thinke was Pelorus) and said, that I had a thing to tell him for his profit. Hee was ready. And after I had brought him where none might heare, I said: Give eare my sonne shortly, for the shortnesse of the time will not suffer me to be very long: my daughter is in love with thee, as overcome with the better man: marry shee suspecteth that the Archpyrate maketh this banquette to marry her, for hee seemed to meane some such thing, when he gave her commandement to decke her selfe somewhat finely. Wherefore consider how you may undoe that, and have her your selfe. For she saith, shee will rather die, then marry Trachinus. Then saide hee, Be of good cheare: for in as much as I have beene as wel minded that way as the maide, I desired to have some occasion and meane proffered to take that matter in hand a good while a goe. Wherefore Trachinus shall suffer mee to marry her of his owne free wil, or els he shal have but a sorry marryage, by suffering that at my hande, that he hath well deserved. I hasted back for feare of suspition, when I heard him say thus, and comming to my children comforted them, and tolde them how my device tooke good effect, within a little after wee went to supper. Then I, when I sawe them well whitted with wine, and wantonly bent, whispered Pelorus in the eare (for I sate next him of purpose) and said, Have you seen how the maide is dressed? he answered me no: But you may (quoth I) now, if you goe privilie to the ship, for you know Trachinus hath given contrary commandement, you shall see Diana her selfe sitte there: but so behave your selfe that you be not over bold to beholde her, least you purchase death to you both. He tarried not, but as if he had some very earnest busines, arose, and came privilie into the Hulke, and when he saw Cariclia weare a crowne of laurell on her head, and glyster in her garment garnished with golde, (for she had put on the holy apparell which she brought from Delphi, to bee a furniture either to her victorie, or els a beautie to her buriall) and such other things about her, as might beseeme a marriage well, was set on fire, (as

The crafty devise of Calasiris to hinder the marriage of Trachinus and Cariclia, whereby all the pyrates are slaine.

was like he would be) with that sight, in as much as desire and emulation pricked him forward, and it was evident by his countenance when he returned, that he intended to doo some mischievous thing, for ere he was well set downe, he said: Why have I not the reward due to him that first boorded the enemies shippe? Because, said Trachinus, yet you have not asked it, neither is that which we have gotten, devided. Then I will have quoth he, the maid which is taken prisoner. But when Trachinus had saide, Beside her, take what you will: Pelorus began to say, Then doo you disanull and abrogate the lawe of Pyrates, which giveth him which first entreth the enemies shippe, and hath for all his mates adventured him selfe to the most daungerous part of the skirmish, leave to choose what liketh him best. I breake not good syr, said Trachinus, this, but I leave to another which willeth that place be given to the captaines. For my parte I love the maide wonderfull well, and meane to take her to my wife. And I say plainely it is reason that I choose before you, and if you doo not as the lawe willes you, you shall repent it with a blowe of this potte. Then said Pelorus to those that were by, You see what is the rewarde of our travell? So shall any of you hereafter be put beside your due. What else might any man see there, Nausicles you might have compared those men soudainely moved, to the sea: so blind and foolish a quarell drewe them to so great a broile, being with wine and anger almoste made starke madde. Some tooke this mans part, some his, one sorte would have the honour given to the captaine, another said that the lawe and ordinance might not be broken. At length Trachynus bente himselfe to cast a potte at Pelorus, but he prevented him (for he was provided before) and thrust his dagger to his heart, and there lay he wounded to death. Betweene the reste was a cruell battaile, for as they mette they spared not them selves, some to revenge the captaine other to defend Pelorus his right, so that they wailed all alike, and fought with battes, stones, pottes, and tables. But I wente a great way off, and from the toppe of a little hill looked upon them out of all daunger. Neither was Theagenes and Cariclia, free from this warre, in as much as they doing as was agreed

A lawe of the pyrates.

Another law or decree.

The pyrates fall together by the eares, and are al slaine with mutuall woundes.

uppon, he came with a swoorde, and joyning to one side, behaved himselfe as if he had bene distraught, shee when shee sawe the battaile begonne shotte out of the shippe in such sorte as she never missed one, and spared none but Theagenes, shee shotte into no one parte of the battaile, but him shee hatte, that shee first spied, for that shee was not seene, but did easily see her enimies through the fyre, so that they knew not what mishappe that was, but some supposed it a plague sente from heaven, until everie man was slaine, and Theagenes onely left fighting hand to hand with Pelorus, a stout man, and practised in many murthers. Now coulde Cariclias shooting doo no more service, shee was sory that shee could not helpe him, and afraide leaste shee shoulde loose him, now they two were come to hand blowes: but at length Pelorus was not able to stand against him, for though that Cariclia with her deede, could helpe him no more, yet with her worde shee comforted him, crying out: Now my heart playe the man. Then was Theagenes farre to good for Pelorus, as though her voice hadde made him strong, and bolde, and declared what was the reward of that battaile. For then he plucked up his heart, which was sore wounded before, and leapt neare Pelorus, and with his sword stroke a full blowe at his head, but missed thereof, for that he avoided the blowe a little; but he cutte his arme from his shoulder, and therewith he fledde, and Theagenes pursued him, what followed I cannot tell but that he returned againe, and I sawe him not, for that I tarried on the hill, and durst not bee over bold to walke in the night in a place so full of enemies: but Cariclia espied him wel inough, for I perceived when it was day, that he lay like a dead man, and she sate by him, and weapt, and declared that shee would kill her selfe, but shee held her hand for a little hope that she had of his life. But I unhappy man, could not speake to them, nor know the truth, nor comfort their calamitie before that as great mishappes by land, as these were by sea, happened to us without any delay. For as soone as I saw the day appeare, and was comming downe the hill, I spied a company of theeves of Egypte, runne from a mountaine which stretcheth that way by seeming, and by this time had taken

Theagenes and Pelorus fight hand to hand for Cariclia.

BOOKE V

These theeves were Thyamis his bande.

The first booke declareth how they were handled afterward the beginning and processe wherof orderly followeth, untill the beginning of Calasiris tale almost in the end of the second booke.

Wine maketh men apt to weepe.

a yong couple, and within a while after had carried them away, and whatsoever else they coulde out of the shippe. I spake to no purpose afarre off, and bewailed my fortune, and theirs in vaine, for that I coulde not defend them, neither thought I it best to come among them, for that I would reserve my selfe, in hope to help them afterward. So I tarried behinde for that by reason of mine age I was not so well able as the theeves to runne downe the steepe, and combersome places, but nowe have I used your helpe Nausicles, and the favour of the Goddes in recovery of my daughter, though I did nothing thereto else but weepe and lament abundantly. And then hee wept him selfe, and they also who were present: to be short the banquette was turned into such weeping, as was mingled with a kinde of pleasure (for wine in a manner maketh men ready to teares) so long, till Nausicles comforted Calasiris, and said: Father, hereafter be merry, and of good cheere, for that you have recovered your daughter, and after one night onely you shall see your sonne also. For in the morning wee shall talke with Mytranes, and doe al that we can to ransome good Theagenes. I would with all my hart, saide Calasiris. But now it is time to make an end of our banquette. Let us remember God, and conjoyne to our offering a thanksgeving for her deliverie. After this, the offering was carryed about, and so the banquet ended. Calasiris looked for Cariclia, and when he found her not among the company that went out, at the last, with much a doo, by the telling of a woman, he sawe her holding the feete of the image, and either for the length of her prayers, or greatnesse of her sorrowe, she was fallen into a sounde sleepe. So that he wept a little, and prayed the God humbly to graunt her better successe, and so softly he awaked her and brought her into a chamber, sore ashamed belike that sleepe at unwares had so overcommed her. Thus shee layed to sleepe in a place, where onely women come with Nausicles daughter, for the most part waking, thought upon her cares, and that which after was like to ensue.

HERE ENDETH THE FIFTH BOOKE



THE SIXTH BOOKE

THE CONTENTES OF THE SIXTH BOOKE

The sixth booke conteineth the marriage of Cnemon, to Nausiclia, Nausicles daughter, and the voiage of Calasiris and Cariclia to seeke Theagenes at Bessa: where they heare of an olde woman, that the inhabitantes thereof had slaine Mitranes, and reserved Thyamis and Theagenes, and were gone with them to Memphis to helpe Thyamis to recover againe his priesthood. The same olde woman that tolde them this tale was a witch, and shewed before them parte of her cunning, by raysing againe her owne sonne: and after in their sight, received such ende, as all her former life had deserved.

THE SIXTH BOOKE

WHEN Calasiris and Cnemon, had taken their ease, and slept in the mens chamber, and the rest of the night was passed more slowly then they desired, yet sooner then they thought, bicause the greatest part therof was consumed in the banquet, and long tale of which they could not be wearie, it was so pleasant, not looking for day, they came to Nausicles, and besought him, that he would tell them out of hand where he thought Theagenes was, and bring them thither. He was content, and they went together: Cariclia besought them much that she might goe with them, but she was forced to tarry behinde, because Nausicles told her, they neither would goe farre, and that they would shortly returne againe and bring Theagenes also. Thus they left her wavering betweene sorrowe for their departing, and joy for hope of that she desired. They were no sooner out of the village, and past the bankes of Nylus, but they saw a Crocodile, which crept from the right side to the other, and dived under the water, as fast as it coulde. The other were nothing moved with the sight because it was ordinary, saving that Calasiris prophesied, that it signified howe they should have some let in their journey: but Cnemon was wonderfully afraide of that sight, although hee sawe not perfectly, but a glimsing thereof, so that he wanted but little, but that he would have runne backe. Therewith spake

Calasiris foresheweth an impediment in the journey by the creeping of a Crocodile.

Calasiris after he sawe Nausicles laugh, and saide: Cnemon, I thought that you hadde bene onely afraid by night, for the noise and darkenesse thereof, but you are over hardy even by day as may appeare, that are not afraide of names alone, but of such things also as are common, and everie man knoweth, and are not to be regarded. What Gods name, or heavenly creature is it, that this good man cannot abide, said Nausicles? Nay, if it were a God, or any heavenly creature, saide Calasiris, then had I nothing to say, but is an humane name, and that which is more to be marveiled at, not any mans which hath bene famous for his renouned actes, but a womans, and shee dead (as he saith) if a man may be bolde to speake it. For yesternight when you brought me home Cariclia safe from the heardmen: he hearing this name that I talke of, I know not why, nor wherefore, woulde not suffer me to sleepe any whitte, being ready still to die for feare, so that I had much to doo to call him againe, and if I thought that I should not greeve him, nor make him afrayd, I woulde name it nowe also, that you might laugh the more, and therewithall he named Thisbe. When Nausicles heard this, hee laughed no more, but was very sadde, and stoode in a studie a greate while, musing in his mind, what Cnemon had to doo with Thisbe, or how shee harmed him in any sorte. Then beganne Cnemon to laugh wonderfully for joy and saide: You see good Calasiris, of what force this name is, and that it doth not onely abash and feare mee, but our good freende Nausicles also: for it hath brought him to a woonderfull change of his cheere. As for me now I laugh because I know shee is not alive, but lusty Nausicles laughed other men to scorne not long agoe. Make an end, Cnemon, said Nausicles, for you have taken reveng ynough of me now. But I pray you tell me by the Gods of hospitalitie, of friendship, and by the myrth and cheere which with especiall good will (in mine opinion) you have had in mine house, what meane you by Thisbes name, whether you knowe whence shee was in deede, or doo it to feare me, or else have devised it as a jest against me. Then spake Calasiris, Nowe it behooveth you to tell us of your fortune, Cnemon, which, for al that you oftentimes pro-

mised to communicate with mee, you have by divers shiftes driven off. But now you may doo it very well, both to pleasure Nausicles, and also to take away with your talke the wearinesse of our journey. Cnemon did so, and tolde them all briefly, which he before had tolde to Theagenes and Cariclia, that he was borne in Athens, and Aristippus was his fathers name, and Demeneta was his mother in lawe. He tolde them also of the wicked love which Demeneta bare to him, and how that when shee coulde not come to her purpose, shee awaited him with crafty sleightes by meanes of Thisbe, who was suborned by her so to doo. I added the manner, also, and then that he was banished his countrie by the people, so punishing him, as if he had bene a parricide, and that Charias first one of his companions tolde him lying in Egina, that Demeneta was deade, and the manner of her death, being also beguiled by Thisbe her selfe. After this, that Anticles told him, howe his father was brought into misery, by confiscation of his goodes, for that Demenetas kinsfolkes gathered themselves together to condemne him, and brought the people in suspection that he had done that murder. Then how Thisbe fledde from Athens with a lover of hers, which was a merchant of Naucratia. Last of all he rehersed, how that he with Anticles sailed into Aegypt to seeke Thisbe, that if by happe they could find her, they would bring her back to Athens, and deliver his father from that slaunder, and take revenge of her, and after he had fallen into divers mishappes by the way, at length he was taken by pyrates, then after he had escaped by a meane, he arrived againe in Egypt, and was taken of the heardmen, and there fell acquainted with Theagenes and Cariclia. And thereto he added Thisbes death, and other thinges in order, until he came to that which Calasiris and Nausicles knewe well ynough. This tale ended, Nausicles had sixe hundred thoughtes in his mind sometime thinking to tell them of Thisbe and him selfe, and yet determining to deferre it a while. At last with much adoo he held his tongue, partely for that he thought it best so to doo, partly also for that another chaunce staied him. For after they had gone about seven miles and a half, and were almost at

Aristippus undone by meanes of his second wife.

Naucratia a city in Egypt.

BOOKE VI

the towne where Mytranes dwelled, they mette one whom Nausicles knewe well, and asked him whither he went so fast. Doo you aske (quoth hee) whither I goe, Nausicles? as though you knewe not what I have to doo at this time? all that I doo tendeth to one end, to do the commandements of Isias of Chemmis. For her I till my land, for her I seeke and provide al things, for her I wake night and day, refusing nothing (although thereby I gaine nothing but griefe and sorrowe for my paines) that the same Isias commandeth me: and I in hast to carrie this birde Phœnicopterus, which useth about Nilus, as my deare mistresse hath bidden me. O how easie a lover you have gotten said Nausicles, and how light be her commaundements, in that she badde you get her a Phœnicopterus and not rather a Phœnix it selfe, which birde commeth to us even from the Aethiopians, and men of Inde. She (quoth he) againe maketh but a jest of me and my travelles: but tell me now whither and where abouts you goe? When they had tolde him, to Mytranes. You loose your labour (quoth he) for Mytranes is not heere nowe, but this night with his armie, is gone against heardemen the inhabitants of Bessa. For they with their capteine Thyamis, have taken away and kept a yongman, which he sent to Memphis to Oroondates. From thence to be carried to the great king for a present. When he had said thus, he went his way, saying I must in hast to Isias, who even now perhappes with her angrie eies looketh about for me, least this long tarrying, be any impedement to me in my love: for shee is too politike to accuse and finde fault with me without cause. When they heard this, they were amased, and stoode stil a great while without saying any woorde, for that they were disappointed contrary to their expectation, untill at length Nausicles comforted and cheered them, saying that they ought not, for beeing a little disappointed, which shall no be long to despaire of al that they have in hand. But now it is best to returne to Chemmis, and there to consult of the matter, and goe to seeke Theagenes with better provision, whether he be with the heardmen or else wheresoever, and to have good comfort to finde him every where. For wee may not thinke

Phœnicopterus, a birde.

Nausicles freend had a gentle lover.

Whence the Phœnix commeth.

this is done without the providence of God, that we mette with one of our acquaintance, who by that he tolde us, hath led us as it were by the hande thither, where we make seeke Theagenes, and hath taught us the way to the place where the heardmen dwel, as to a certaine place of speede. When he had said this he easily persuaded them, for as I thinke they gathered a further hope by that which was tolde them. And Cnemon also by him selfe comforted Calasiris, and badde him be of good cheare, for that Thyamis would use Theagenes well. So it pleased them to returne: when they were come home, they found Cariclia in the doore, looking for them in every coaste, who seeinge not Theagenes with them, tooke up a pitifull crie, and said Are you come home alone as ye wente hence father? Without doubte (as I may gesse) Theagenes is deade. Wherefore I pray you by all the Gods, if you have any thinge to say, tell me, and encrease not my sorrowe with prolonginge the rehearsall thereof. Surely it is a point of courtesie, to tell a mishap quickly, as that which causeth the mind to be ready to resist the greatnesse of the evill, and soone maketh it weary of the greefe. Then Cnemon with much a doo, breaking off her sorrow, said: For shame Cariclia what fashion is this? You are always ready in a manner to judge the woorst, but that falsely in which poynte you do well. For Theagenes is, and by grace of the Gods shall be well: and therewith he told her briefely how, and with whome. To that saide Calasiris, It seemeth by this that you have saide, Cnemon, that you were never in love, for then woulde you knowe for certaintie that things wherein is no daunger at al, are fearefull to lovers, and they truste no thinge but their owne eyes in that which they best like, and woulde fainest have, the absence of which breedeth feare and heavinesse in the harts, that be entangled with such desire. Another cause is that either moste deere to other have persuaded them selves, that they will never be parted, except some great impediment procure their separation. Wherefore Cnemon we pardon Cariclia, who loveth perfectly in deede, and let us goe in and consulte of that wee have to doo. This said, he took Cariclia by the hand, and with a certaine fatherly observaunce, he broughte her

It is a poynt of courtesie to tell a mischaunce quickly.

Lovers truste nothing but their owne eyes.

BOOKE VI

into the house. Nausicles willinge to refresh them after their cares, and also goinge aboute some other thing, ordeined a more sumptuous banquette then hee was wonte to do, and placed them alone with his daughter, decking her in more brave and costly sorte then before. And after they were well sufficed with the feaste as he thought, he spake thus to them: My guestes (the Gods are witnesses of that I say) your presence is very acceptable to me, if you woulde live here alwayes, and take all that is mine (though I esteeme it never so wel) for your owne. And for as much as I accompte you no straungers, but as my lovers and true freendes, hence forwarde it shall be no burthen that I bestowe upon you: and also I will be ready as longe as I tarry with you, to crave of my freends to do for you, what so ever they can in all matters. But you your selves know, that my trade of life standeth by merchaundise, and this I use and practise as if it were a frame. Nowe therefore seeing that the easterly windes blowe very commodiously, so that they make the sea easie to be sailed, and promise good speede to merchauntes, and my businesse do call me as it were a trumpet into Greece, you shall do very well if you tell me your minde, that I may order my businesse to such ende as I may pleasure you. After this Calasiris pausing a while, saide: Nausicles, God send you a good voyage, and Mercurie who giveth the gaine, and Neptune giving quiet passage, beare you company, and be your guides, and make every haven a good harbour to you, and every citie easy for you to trade in, and desirous of merchauntes, because you have entertained us so freendly while we have bene with you, and nowe we mind to departe, doe suffer us to goe so gently, observing in every poynte the lawes of hospitalitie, and freendshippe. As for us although it greeve us greatly to departe from you and your house, whiche you have caused us to take for our owne, yet wee must needes go seeke those whom we holde most deere, and this is Cariclias determination and mine. Mary what Cnemon is minded to do, and whether he will travell with us to do us plasure, or hath appointed to do any thinge else let him say him selfe. Cnemon was willing to answere this, and as he was aboute to speake, he sighed sore, and the teares

Nausicles Oration tending to this end, to have Cnemon marrie his daughter.

which trickled suddenly downe his cheekes, stopped his tongue, untill at length comming to him selfe againe, he said with a sorrowfull voice, Oh humayne estate most unstable, and ful of all manner of chaunges what store of mishaps hast thou shewed as well in mee, as many other. Thou hast deprived me of my kinsfolks and fathers house, thou hast banished me from my countrey, and native Citie, which I account most deare, thou hast brought me into Aegypt, and (that I leave to speake of many mishaps by the way) hast brought me into the handes of the theeves called heardmen, and there shewed mee a little hope of good fortune, by acquaynting mee with men, who though they were in miserie, yet were they Greekes, with whom I thought to live all the rest of my life. But thou seemest to take this from me againe: whither shall I turne my selfe? or what shall I doo? Shal I leave Cariclia who hath not yet found Theagenes? that is untollerable and may not bee done: shall I goe with her to seeke him? if we were sure to finde him, it were wel done to take paines in hope of a happy end, but if that which is to come be uncertaine, and we hap to fall into greater sorrow, no man can tell where my travell shall end. But what if I crave pardon of you and the Gods of frendshippe, and nowe at length make mention of returning into my Countrey and familie? Seeing that Nausicles, in so good time (by the providence of the Gods as I thinke) saith that hee wil sayle into Greece, least if my father die in mine absence, our house be left without an heire. For though I shall live in penurie, yet that there should be left some of our stock by me, is a thing very honest, and for it selfe to be desired. But oh Cariclia I would be excused to you especially, and I crave pardon at your hand, and praie you to shewe me thus much favour, let me goe with you to Bessa, and I will desire Nausicles to tarry for mee a little while, although he make great hast. And if I deliver you there to Theagenes, let me be counted one that hath wel kept that he delivered to me. Whereby I may have better hope also to speede well afterward, seeing wee parted so wel: but if we faile of him there, (which God forbid) lay no fault in me, for that I leave you not alone, but with Calasiris your good father, who also will see to you very wel. Cariclia

No estate is stable in this world.

To what end paines should be taken.

To leave issue to succeede, is a thing specially to be desired.

BOOKE VI

perceived by many signes, that Cnemon was in love with Nausicles daughter (for a lovers eye is very quicke to espie an other who is like affected) and that also Nausicles went about (by that which he spake) to make a marriage, enticed Cnemon diversly, judging him also to bee no meete companion for their companie, and would breede suspition also, made him answere: Doo as it pleaseth you, and I give you heartie thanks for that you have done to us alredy, and confesse my selfe to be in your debt. As for the time to come, it is not needefull that you should have any care of our busines, nor be in daunger in other mens matters against your will. But God sende you well to recover your Countrey, Citie, and house, and make not light of Nausicles, nor of the proffer he maketh. As for me and Calasiris, we will contend so long with all that which shall happen to us, until we shal find an end of our travell, and although no man beare us fellowshippe, yet I trust the Gods will be our companions. With this spake Nausicles, The Gods send Cariclia her hearts desire, and beare her company as she hath prayed, and graunt that shee may recover her kinsfolkes, in as much as she is of so noble courage and excellent wisdome: and to you, Cnemon, bee no longer sorrowful for that you cannot carry Thisbe with you to Athens, for that you have me, who have carried her from thence so craftilie, for I am that merchant of Naucratia, Thisbes lover: and if you will be ruled by mine advice, you shall gaine a great summe of money, and recover your Countrey and house very wel by my conduct, and if you list to take a wife, you shall have my daughter Nausiclia, and a great dowrie with her, and I will thinke, that she hath so much, as she may looke for at your hande, because I knowe of what kinred and house you be come. Cnemon made no staye at this, but tooke that which before he desired, and was nowe proffered contrary to his expectation, and saide: Al that you promise me, I accepte with all my harte. And therewithall he gave him his hande, and Nausicles affiaunced, and delivered his daughter to him: and commaunding, the song unusually soung at marriages to be soung, begane to daunce first him selfe, for making so soudoine a marriage of that prepared banquette. All the

One lover can soone espie an other that is like affected.

Thisbe was carried from Athens by Nausicles.

Cnemon marrieth Nausiclia, Nausicles daughter.

reste, celebrated the marryage with dauncing, and singing, so that all the house was lighted with such candles as are used at weddinges. But Cariclia, departinge from the reste, wente into her chamber, and boulting the doore, because that none should trouble her, untied, and caste abroade her haire, as if shee had beene in a rage, and cuttinge her apparrell, saide: Well, let us also daunce in the honour of the God, who hath care over us in such sorte, as our estate requireth: lette us singe teares unto him, and daunce with lamentations: let the darkenesse resounde, and the obscure night (nowe this candle is out) be judge of that I meane to doe: what a house hath it made for our sake? what a marriage bedde hath it prepared for us? The God that hath charge of me, hath me nowe alone, and without my husband. Alas wretch that I am, I meane him, that by name onely is my husbande. Cnemon daunceth and is married: Theagenes is abroade: and perhappes a prisoner, and in holde, and if he be alive, fortune is somewhat gentle: Nausiclia hath a husbande, and is separated from me, who untill this night laste past, lay with me, onely Cariclia is alone, and forsaken of all. I am not for all this offended with her fortune (Oh ye Gods, and heavenly powers) but pray that they may have their hartes desire: but at our fortune, that ye be not so favourable unto us, as to them: you have drawen our acte to such a length, as it nowe passeth all scenes. But why do I complaine of the miseries which the Gods send us: let the reste also be fulfilled untill they be pleased. But O Theagenes, O care only pleasant to me, if thou be dead, and I heare thereof (which God graunt I never do) I will defer no time to be with thee, for it is time I offer these funerals to thee (and therewithall she pulled off her haire, and laid it on her bed) and poured out these libations out of the eies which thou lovest so deerely (and then she moysted her bed with her teares). But if thou be wel (as thou of good right oughtest to be) come and sleepe with me: appearing to me in thy shape: yet spare me, spare me thine own maid, I say, and use me not after the guise of married folkes, and have not to doo with me no not in my sleepe: behold I imbrace thee, and thinke that thou arte here and lookest upon me, and as she had

The sorrowe that Cariclia was in, at Cnemon his marriage, with a plaine proofe of her excellent good nature.

spoken thus, she caste her selfe grovelinge on her bedde, and sore sighing, and pitifully mourninge shee clasped her armes harde together, untill a certaine amasednesse, and dazeling, cast as it were a mist before the understanding parte of the minde, and brought her asleepe, and helde her till it was light day. Wherefore Calasiris marveiled that he saw her not as he was wonte to do, in searchinge for her, came to her chamber, where knocking somewhat harde, and callinge alowde, Cariclia, waked her at lengthe. Shee was abashed at that soudaine call, and came as she was attyred, and unbolted the doore to let in the olde manne. Who seeinge her haire disordered, and her garmentes cutte before her brest with her eies full of water, understoode the cause: and when he had broughte her to her bedde againe, and had caused her to attyre her selfe, and caste a cloke upon her he saide for shame, Cariclia, what aray is this? why doo you vexe your selfe so sore without ceassing? why yeelde you to all chaunces without reason? Surely nowe I know you not, whome till now I ever knewe to bee of excellent courage, and very modest. Will not you leave off from this wonderful madnesse? Will you not thinke that you are borne mortall: that is to say, an unsteadie thing, bending for every light occasion sundrie wayes? Have pittie on us, my daughter, I say, have pittie, if not for your owne sake, yet for Theagenes cause, who desireth to live with none but you, and accounteth it advauntage that you are alive. Cariclia blushed when she heard him speake thus: and after she had held her peace a great while, and Calasiris desired her to give him some aunswere: she said, Father, you have good cause to chyde, but perhaps I deserve pardon, for neither any common, or strange desire hath forced me, unhappy creature, to do this, but pure and chaste love that I beare to a man (although he never touched me) and that is Theagenes, who maketh me thus sad, because he is not here with mee, and I am the more afraid also, for that I cannot knowe whether he be alive or not. As touching this matter, said Calasiris, bee of good cheare, and thinke that he is alive, and one whom the Goddes have appointed to live with you: if we must give credite to that which the Oracle hath foreshewed us. We must also

What it is to be mortall.

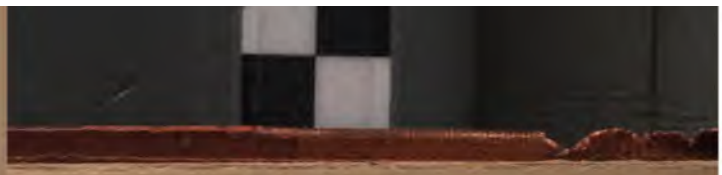
beleeve him, who tolde us yesterday that Thyamis tooke him prisoner, as he was carried toward Memphis, and if hee be taken, without doubt, he is wel for as much as there hath beene acquaintance and familiaritie betwixt them before. Wherefore we ought not to stay, but goe to Bessa and seeke, you for Theagenes, and I for my sonne, for you have heard ere now that Thyamis is my sonne. Then was Cariclia in great thought, and said, If Thyamis be your sonne in deede, then are we in worse case than ever wee were. Calasiris marvelled hereat, and asked her why. You know (quoth she) how I became prisoner to the heardmen, where the unhappy beautie with which I am indued, forced Thyamis to love me: and it is to be feared least if he finde us, as we make inquirie and see me, remembring that I am shee who dallied and drave off with divers deceitfull promises, the marriage which he meant to make with me, that he will take me, and by force compell me to finish the same. God defend said Calasiris, that the vehemencie of his lust should bee such, that the same should disdaine his fathers countenaunce, and not represse his licentious desire, if any such move him. But for all that, why can not you invent some device to delude that which you stand so in doubt off? for you are very diligent, and crafty also to make shifts and delayes against them that seeke to have you. Cariclia was somewhat merry with these words, and aunswered, Whether you speake this in earnest or in jest, let it passe for this time. But I will tell you the way that Theagenes and I devised, but fortune would not let us put it in practise because it was very good. For when necessitie forced us to leave the Ilande of the heardmen, it pleased us to change our apparrell, and wander about in the villages and good townes, ragged, lyke beggers. Wherfore if it please you, let us counterfette this habite, and play the beggers, so shall we not bee so much in danger of those who would our harme. For in such a case by povertie we shall be more safe: for commonly it is rather pittied then envied, and thus shal we get our dayly sustenance more easilie. For all things are more deerely sold to straungers which have neede to buy, and know not the manner of the countrey, but will be freely geven

Thyamis was Calasiris sonne.

The commodities of beggerie.

Povertie is rather pittied then envied.

Strangers buy dearelie.



to such as begge. Calasiris praised her device, and made hast to be gone: therefore the next day after they came to Nausicles and Cnemon, and told them when they were determined to depart, they set forward (but tooke no horse with them, though one were proffered them) nor suffered any man to beare them companie, save that Nausicles and Cnemon, and the rest of the house brought them on their way. Nausiclia also went with them, craving so much of her father, for that the love shee bare to Cariclia, was more then her late marriage permitted. And when they had accompanied them almost three quarters of a mile, ech one according to their kinde, took their laste leave and farewell, and shoke handes and after they had shed a great many of teares, and prayed that the parting might bee lucky to them, and Cnemon craved pardon, for that hee went not with them, by reason of his newe marriage, and had told them that if he coulde gette occasion he would followe them, they left either other, and these wente to Chemmis, and Calasiris and Cariclia, turned themselves into beggers habite, and put on such ill favoured clowtes as they had provided before for that purpose. This done, Cariclia defowled her face with durte, and soote, and tied a part of her fascia that was foule about her head, suffering it to hang ilfavouredly over her eies in steede of a bonnegrace: shee had moreover a scrip under her arme, as though shee would put peeces of bread and broken meate therein, but in deede to carry the holy vesture which shee brought from Delphi, her crowne, and the rest of their remembrances which her mother laide foorth with her, Calasiris carried Cariclias guiver wrapped in a torne and naughty peece of leather, the wrong ende downeward on his shoulders, as if it had bene some other thing, and used her bowe (which as soone as it was unbent stoode very streight) for a staffe leaning very heavily thereon: and if happily they mette any man of purpose he would make his back more croked then his age required, and be lame of one legge, and sometime be ledde of Cariclia by the hand. When they could play this part well, and had jested one at another, and besought the God that had their affaires in charge, that he would be content with that which was past, and suffer their evill luck to

This beggery is no better described by Heliodorus then counterfeted of some of our beggers.

proceede no further, they went to Bessa, where hoping to find Theagenes and Thyamis, they failed of their purpose: for comming neere to Bessa about the sunnesetting, they beheld a great slaughter of men lately made, of whom the most were Persians, which might easily be knowen by their armour, and a fewe of those that dwelled there also: so that they might conjecture that there had bene a battaile but they knew not what the parties were that had foughten it: untill at length by raunging about the dead bodies, and looking if perhaps any of their frends were there slaine: (for heartes which be in feare, and carefull for that they love best oftentimes doo deeme the worst.) At last they sawe an old woman which lay uppon a deade body of one of those countrie men, and wailed wonderfully. They determined therefore if they might, to inquire somewhat of her: and so comming to her, at the firste went aboute to comfort her, and appease her great sorrowe. Which when shee accepted, they asked for whom shee lamented, and what battaile had bene there: Calasiris talking to her in the Aegyptian tongue, shee tolde them al in fewe wordes, that shee sorrowed for her sonne, and came of purpose to those deade bodies, that some armed man might runne on her, and kill her, and in the meane time shee would doe such rites to her sonne, as shee was able with teares and lamentations. As touching the battaile shee told them thus: There was a straunge yong man carried to Memphis, of goodly stature, and excellent beauty to Oroondates the great kinges deputie, he was sent from Mytranes the captaine of the watches for a great present, as they saide: him did our men that dwell in this towne (shewing them a towne hard by) say, was theirs: whither it were so in deede, or they made it a colour for them, I knowe not. When Mytranes hearde this, being angrie (and good cause why) he conducteth his army hither two dayes agoe, and the people of this towne are very warrelike, and live ever by spoyling, and sette not a strawe by death, and have therefore taken from me, as well as other women at other times our husbandes and children. When our men knewe certainely of his comming, they placed their ambushment in places convenient for this purpose: and when their enimies came among them, they easily subdued them:

Feare maketh men judge the worste.

A great battell aboute Theagenes to receive him from Mytranes.

BOOKE VI

Mytranes slaine.

some with banners displaied comming before them: and other breaking out of the ambushment with great clamour sette on the Persians backes. So Mytranes was slaine as hee fought with the foremost, and almost all the rest also, for that they being inclosed, had no way to flee, and a fewe of our people also. Of whom, by that great wrath of God my sonne was one, who had a wound, in his breast with a Persian dart, as you see: and for him thus slaine, doo I, unhappy creature, sorrow: and shall I feare to doo the like hereafter for him that is yet alive, because yesterday he went with the rest against the inhabitantes of Memphis? Calasiris asked her why they tooke upon them that voiage. And that old woman answered, that she heard her sonne say which was alive, that they knew well inough that because the kinges souldiers, and their Captaine were slaine, that they should be, for that they had done, not in any small perill, but in danger of all that they had, for that the Prince Oroondates, who lyeth at Memphis, hath very great power with him, who as soone as he shall be certified hereof, will come and compasse this towne about at the first, and revenge this injury with the destruction of all the inhabitants of the same: and are therefore determined, seeing that they are once in so great daunger, to redeeme their great attempt, with a greater if they may, and to take Oroondates unprovided, supposing that if they may come on the sudden, either they shall kill him if he be at Memphis, or if he be not there, (as report goes) that he is busied in the Aethiopian warre, that they shall the sooner force the Citie to yeeld, for that it is without such as may defend the same, and so they shall be safe afterwarde: and morover to do their capteine Thyamis service in recovering the office of the priesthood, which his yonger brother by violence houldeth from him unjustly: but if all their hope faile them, then are they determined valiantly to die, and not to come into the Persians handes to be scorned, and tormented of them. But for as much as you be strangers, whither goe you? To the towne, saide Calasiris. It is not good (quoth she) for that you be not knowne, and come at such unlawful time to be among them that are lefte. If you will vouchsafe to entertaine us, saide Calasiris, wee hope we

In extremitie desparation may stand for a singular vertue.

Una salus victis nullam sperare salutem. Virgil.

shalbe safe. I cannot said shee nowe, for I must doe certaine night sacrifices. But if you can tarry, as perhappes there is no remedie, but you muste whither you will or not: gette you into some place beside these dead bodies, to passe this night, and in the morning I promise I will entertaine you, and bee your warrante. Thus shee saide. Calasiris told Cariclia all, and tooke her with him, and went their way. And having gone a little past those bodies, they chaunced upon a little hill: there he laid him downe with her quyver under his head. But Cariclia sate upon her scrippe in steede of a stoole: at that time the moone arose, and with her brightnesse lightened all things, for shee was now three dayes past the full. Calasiris being otherwise an olde man, and weary of his travel, fell fast a sleepe, mary Cariclia by reason of the cares that troubled her, slept not that night, but beheld a wicked and abhominable fact, yet such as the women of that countrey commonly use: for the old woman thinking that she had now gotten a time wherein she should neither be seene, nor troubled of any, first digged a pitte, then made she a fire on both sides thereof, and in the middes she layd her sonnes body, and taking an earthen potte from a three footed stoole which stoode thereby, poured hony into the pytte: out of another shee poured milke, and so did shee out of the thirde, as though shee had done some sacrifice: laste of all shee cast a lumpe of dowe hardened with the fire which was made like a man, and had on a crowne of lawrell, and the tree called Bdellium into the pitte. This done, shee tooke up a sworde, that lay among the dead mennes shieldes, and behaving herselfe, as if she had bene in such furie, as the priestes of Bacchus commonly are, said many prayers to the moone in strange termes: then did shee cut her arme, and with a branche of laurell shee besprinckled the fire with her bloud: and doing many monsterous and strange thinges beside these, at length bowing her selfe downe to the dead body of her sonne, and saying somewhat to him in his eare, awaked him, and by force of her Witchcrafts made him stand up soudainely. Cariclia, who hitherto had not looked uppon her without great feare, then trembled, and was utterly discomforted with that

A very pretty description of an old woman sorceres playing her paget.

This tree called Bdellium.

wonderfull sighte, so that shee awaked Calasiris and caused him also to beholde the same. They could not be seene in a darke corner, but they sawe easily what they did in the light by the fire, and heard also what shee saide, for that they were not farre off, and the old woman spake very plaine to the bodie. The question was this: Whether her sonnes brother which was yet alive shoulde returne safe, or no? The body made no answere, but with nodding gave his mother a doubtfull hope of good successe, according to her mind, and so fell groveling downe againe: but she turned the face upwarde, and ceassed not to ask that question, and with more earnest enforcementes beelike speaking many thinges in his eare againe, and leaping with a sworde in her hande, sometime to a pitte, sometime to the fire, made it stande upright againe, and asked the same question, compelling him not to answeare by noddes and beckes, but plainelie by mouth to the question shee asked. Whyle this was in dooing, Cariclia praied Calasiris that they might goe neere, and aske the old woman some tidings of Theagenes, but he would not, saying that that sight was wicked but there was no remedie but they must needes bee content with it: for it becommeth not the priestes, either to take delight, or bee present where such thinges are dooing. But they ought by sacrifices, and lawfull prayers enquire, not by shamefull sorceries, which are conversant aboute the earth, and dead creatures, of which sort is the Aegyptians practise, which chaunce at this time, hath caused us to see. While he spake thus, the dead bodie spake very terribly with a hollowe voice, as if it had come out of a deepe cave, saying: Mother, at the first I spared thee, and suffered thee to sinne wonderfully against the nature of man, and breake the lawes which the ladies of destinie have appointed, in attempting to make those thinges move, which by nature are unmoveable. For even the deade men have a reverence as much as they may to their parentes. But for as much as thou breakest this, and proceedest in thy wicked and shamefull deede, which at the first thou hast begunne, and arte not content that a deade bodie stand up, but wilte compell him to speake also, nothing regarding my buriall, and wilt not suffer me to come into the

The priestes of Egypte though they were Heathen dealt not with Sorcerie.

Sorcerie is a thing against nature.

Dead men he saith, reverence their parentes.

company of other soules, which thou art bounde to doo for private friendshippes sake. Heare nowe that which before I was afraide to tell thee: neither shall thy sonne come safe home, nor thy selfe escape death with sworde. But in as much as thou hast spent thy life in such wicked deedes thou shalt have shortely violent death, appointed for all suche. Who hast bene content, not onely to doe these so secret and hidden mysteries alone, but in the sight of other also: so that thereby thou bewrayest, and settest foorth to them the state of the deade, whereof one is a priest, and is therefore so much the better, for he knoweth, such is his wisedome, that such thinges, should not be blased abroade, but kept in secrete, and is also wel beloved of the Goddes, and he shal, if he make speede, agree his sonnes, who are ready armed to fight a bloudy battaile hand to hande. But the other which is so much woorse, is a maide, and looketh uppon that thou doest to me, and heareth all that thou saiest a woman farre in love, who travaileth all the world over, almost for her lovers sake, with whom after infinite travelles, and sixe hundred daungers, in the furtheste parte of the worlde, shee shall live in prosperitie, and kinges estate. The body fell downe when he had saide thus, but the old woman perceiving that they were straungers that looked upon her, armed as she was with the swoord in her hand, like a woode woman sought for them, and raunged rounde about among the dead bodies thinking that they had bene there, meaning that if shee coulde finde them, to ridde them out of their lives, as crafty folkes, and such, who by their looking on her, caused her to have so ill successe in her witchcraft. Untill at length seeking somewhat negligently, for anger amongst those, a truncheon of a speare that stoode up, stroke her through the belly, and thus died she, fulfilling straight way by due desert, the saying which her sonne prophesied to her before.

The Heathen Philosophers were of opinion that the soules of men whose bodies were not buried, should not come into the felowship of other their fellowes.

The witch had such death as all her former life wel deserved.

HERE ENDETH THE SIXTH BOOKE



THE SEVENTH BOOKE



THE CONTENTS OF THE SEVENTH BOOKE

In the seventh booke is set forth the battel betwene the two brethren, Thyamis and Petosiris for the priesthode, and how the end was made betweene them by their father, Calasiris. At this battell Cariclia found her Theagenes, and is almost madde for desire toward him. Calasiris dieth, and his sonne Thyamis succeedeth him. Achemenes is espoused to Cariclia: but hee is defeated of the marriage by Theagenes.

THE SEVENTH BOOKE

CALASIRIS and Cariclia, after they had scaped such a scourging, as well to gette them out of the present danger as also hasting for that was shewed them, to Memphis: set forward apace, and they came to the citie, as those things were doing, which the deade man, that his mother called up foretolde them. For they who were at Memphis, had shutte the gates a little before Thyamis came with his army from Bessa, for that they had warning of his comming by a souldier that served under Mytranes, and had scaped from the battaile at Bessa. Then Thyamis commaunded his souldiers, at a parte of the wall to lay aside their armoure, and after their continuall travell to take some ease, and he determined to lay siege to the citie. The townesmen which were before afraide of a great armie, when they sawe there were so fewe from the walles, despising them, by and by gathered the fewe archers, and horsemen which were leaft in Garrison in the towne, and the reste of citizens also tooke such weapons as came to their hands, and determined to goe foorth and fight with them, against the will of a wise and noble man in the towne, who saide, that although it happened the Deputie to be at the warre in Aethiopia, yet the matter ought to be brought before Arsace his wife, that the Souldyers which were in the Citie, might be the redier to defende the same. And because

he seemed to speake well, they went all to the Kings Pallace, wherein the deputies lodge in the kings absence. Arsace was a beautifull woman, and of tall stature, and singular wisdome to doe any thing, and of stout stomacke, for the noblenesse of her birth, as is like would be in her that is sister to the great King: yet for her unlawfull and dissolute lust, she was not without reprehension and blame. And beside other factes, she was in a manner part of the cause of Thyamis banishment, when he was constrained to forsake Memphis. For immediately after Calasiris went privily from Memphis, for that which was tolde him by the Goddes of his sonnes, and coulde not be founde, so that it was thought he was dead, Thyamis as his elder sonne, was called to the office of priesthoode, and as hee was doing sacrifice publikely at his firste entrie into Isis churche, Arsace seinge him to be a proper yonge manne and of good age, for that he was the handsomest man in that company, and best attyred, cast many wanton looks and dishonest countenaunces at him. Which Thiamis regarded no whitte, both for that he was of nature very honest, and well instructed from a childe: and perhappes that which she did was further fetched, then that he perceived it, or he thought perhappes that shee did it for some other purpose, because he was altogeather busied about his sacrifices. But his brother Petosiris, who before envied that his brother shoulde be prieste, and had well marked Arsaces allurementes, tooke her unlawfull entisements for a good occasion to endamage his brother. Wherfore he came to Oroondates secretly and tolde him not onely her desire, but that Thyamis also had made the matche with her, adding that very falsly. He suffered him selfe easily to be persuaded for suspicion that he had conceived of Arsace, yet he molested her not, either for that he could not manifestly convince her or els thought it beste to conceale, and wincke at it for reverence and honour that he bare to the bloude royall. But he tolde Thyamis plainely and never ceased, to threaten to kill him, untill he put him to exile, and placed his brother Petosiris in his roume: but this was donne before. At that time when the whole multitude came on heapes to her house, and certified her of the comming of their enimies,

Arsace Oroondates wife, sister to the great king of Persia.

Thiamis made priest after the departure of Calasiris his father.

Petosiris doth play an unbrotherly part with Thyamis and by meanes of Arsaces wanton looks, procureth his unjust banishment.

and besought her that shee woulde give commaundement, that the souldiers should be in a readinesse, answered that shee would not lightly so do, for because she knewe not what sorte her enimies were, nor what they were, nor whence they came, or for what occasion. It was therefore beste firste to goe upon the walles, and see all their ordinaunces, and then provide such things as shalbe thought convenient. They thought shee saide well, and went every man to the walles, there by Arsaces commaundement was a tent of purple silke garnished with golde pitched, and shee her selfe very costly arrayed, came and satte in a high seate, with her garde aboute her glisteringe in gilte armour, shee helde out her mace in token of a peaceable parley, and commaunded the captaines of their enimies to approche neare to the walles. After Theagenes and Thyamis elected of the army, came all armed save their heades, and stoode under the wal, the haraulde at armes saide unto them: Arsace wife of Oroondates, chiefe deputie, and sister of the greate kinge asketh what you are, what your meaning is, and wherefore you are so bold to come hither. They answered, that they were of Bessa, but of himselfe spake Thyamis what he was, and that he being wronged by his brother Petosiris and Oroondates, and deprived craftily of his priesthod, was brought to be restoared againe by the Bessians, and if he might recover the priests office, then should it be peace, and the people of Bessa returne home againe without any more harme dooing. If not he meante to committe the matter to the judgement of warre, and force of armes, and that Arsace had good cause, if shee remembred that whiche was paste, to take revenge of Petosiris for the falsehode he practised againste her, and the untrue occasions that he laide againste her to Oroondates, whereby he brought her into suspicion of vile and unlawfull dealinge with her husbande, and caused him to be banished by his subtile and craftie meanes. All the citie of Memphis was troubled with these wordes. When they knewe Thyamis, and the cause of his banishment, which when he was banished, none of them knewe, and deemed all that he said to be true: but Arsace of all other was most troubled, so that a whole storme of thoughts in a manner overwhelmed her, for shee was sore

Arsace inquireth the cause whythe people of Bessa come in armour to Memphis.

Thyamis declareth the cause of his comming.

BOOKE VII

incensed against Petosiris, and calling to mind that which was past, devised with her selfe how shee might bee revenged. Then beholding Thyamis, and after him Theagenes, was diversly affected to them both: to the one by calling to mind her old love: but in the other shee founde occasion of new, and that more earnest love, so that those that stoode by her might well perceive the troublesome carefullnesse of her minde: yet for all this, when shee had paused a while, and came to her selfe, not much unlike one who is recovered of the holy evill, shee sayde thus, Good men, surely you were not well advysed to take this warre in hand, for you have now brought as well all the people of Bessa, as also your selves beeing youthfull young men, and therewithall beautifull, and of good parentage (as may be gessed) into apparant peril for the theeves quarrell, in as much as if wee woulde fight with you, you were not able to sustaine the first assault of our force. For the great kinges estate is not brought to so lowe an ebbe, but that you may bee encloased of the leavings of the armie, which is behynde him in the Citie (though the Deputie himselfe bee away) but in mine opinion the whole powers on both sides neede not to be troubled, and it is better, seeing that the quarrell is private and not common, that it be pryvately ended, and so be finished as the Gods shall appoynt. I thinke it reason therfore, and I give commandement too, that all the men of Memphis be quyet, and that they stur not without occasion, and that they whose is the quarrell about the priesthoode, fight for it hande to hande, on condition that the conqueror have the same. When Arsace had saide thus, all the Memphites shouted woonderously, and praysed her advise, for that they began to suspect the mischievous attempt of Petosiris, and every man was glad to lay the imminent and present danger which was before their eyes, on another mans backe. But the people of Bessa were not content with that order, neither would they venture their Captaine so daungerously, untill Thyamis perswaded them, telling them that Petosiris was but feeble, and unskilful to fight, and that he should have a great advauntage in the battell, by reason of his practise. So thought Arsace also as may be deemed, and therefore ordayned the battell

Arsace doeth answere Thyamis.

Arsaces sentence betweene Thyamis and Petosiris, as touching the priesthoode.

to be betweene them two, that she might have her desire without suspition, and be revenged of Petosiris sufficiently, if he fought with his brother Thyamis, who was the better man a great deale. There a man might see that done as soone as shee had commaunded it, and Thyamis with all his might hasted to doe what shee had denounced, and tooke the rest of his armour that he wanted, with a chearefull countenaunce, and Theagenes comforted him diversly, and set on his head peece, whereon was a very faire plume of feathers, glistering, by reason it was well gilted, and fastened the rest of his armour surely about him. But Petosiris was thrust out of the gates by violence, to fulfill that which was commaunded, though he used many prayers to intreate that he might not fight, and he tooke weapons in hande sore against his will. When Thyamis sawe him, he sayd, Doe you not see good Theagenes, how Petosiris quaketh for feare? I see it wel answered he: but how wil you do with this you have taken in hand? for he is not a plaine enemie, but your naturall brother, that you must fight with all. You say wel (quoth he) and as I my selfe thought: by the grace of God I meane to overcome him, and not to kill him. For God defend that my wrath and indignation should proceede so farre, that I should with the bloud and slaughter of my naturall brother, either revenge injuries past, or purchase honour to come. You speake like a noble man, said Theagenes, and one that well understandeth the force of nature, but what will you have me doe? He answered: There is no doubte of this battaile so that it may be despised: yet for as much as the varyetie of humane fortune, bringeth manye things to passe contrary to our expectation oftentimes, if I gette the victory you shall enter into the citie, and live in equall authorytie with me, but if any thing otherwise then we hope for, happen to me, then shall you be captaine of these robbers of Bessa, who love you well, and so live untill God have appoynted some better end for your affayers. When these thinges were ordered thus, they with weeping eies imbraced and kissed either other. And Theagenes as he was sette downe to see what would happen, he gave Arsace leave, though he knewe not so much to take pleasure in looking uppon him,

An excellent example of brotherly nature in Thyamis, whereby is plainely declared the force against his wil, caused him to follow his former trade of life.

Nothing is certaine in this world.

The battel betweene Thyamis and Petosiris.

and viewe him rounde aboute, and suffered her eies to take suche delight as she wished. But Thyamis wente to Petosiris, who tarried not to strike one blowe with him, but as soone as he sawe him come towarde him he turned to the gates, and would have gon into the citie againe: but he loste his labor, for that those who kepte the gates woulde not let him in, and they that were on every parte of the walle where to he drewe, exhorted one an other not to helpe him: he therefore caste away his weapons and fled as faste as he could about the citie. Theagenes also ranne for feare of Thyamis, and stayed not but sawe all that was doone, marry he was not armed, least men would thinke that he mente to helpe Thyamis, but laide his shielde, and his speare at that side of the walle where Arsace satte, givinge her leave in his absence to looke upon them, and he followed them. And yet was not Petosiris taken, nor very farre before, but almost over gotten, and so farre before as a man may gesse, one unarmed able to out runne an other in armoure, and by this time had they runne once or twise aboute the walles: but as they ranne the thirde time, Thyamis, bente his speare againste his brothers backe, and commaunded him to abide, or else he shoulde have a blowe, in the sight of the whole citie who looked upon them, and was judge of that controversie, either a God, or some manne of fortune which governeth humane affayres, by a newe devise augmented that that was doone, and in a manner beganne a newe tragedie like the other, and made Calasiris a fellow of their course, and a beholder of the unhappy battaile of his children for life and death, at the same day and hower, as if it had bene devised of sette purpose before. Who although he suffered much, and attempted many wayes, and in a manner banished, gotte himselfe into a strange lande to avoyde that cruell sight, yet overcommed by destinie, he was compelled to see that, whereof the Gods by Oracle gave him warninge before. So that he seeing this cause and pursuite a farre off, knewe that they were his children, by tokens that were divers times foreshewed him, wherefore he rann faster then his age permitted him, and enforced himselfe to cutte of the end of the battail which was like to ensue. After he came nere and ran

Calasiris commeth to the battaile of his sonnes.

with them he cried out oftentimes, My sonnes, what rage is this? Why are you so madde? But they knewe not their father for that he was yet in his beggers weede, and their mindes were altogether on their course, so that they went by him as by one that had bene out of his wits. Some of them, who were on the walles, mused that he spared not himselfe, but ranne ever betweene their swoordes: other laughed him to scorne, as though he had bene madde. But the olde man perceivinge that he could not be knowen by reason of his vile apparrell, cast off his ragges which were upon his garmentes, and the staffe also that he had in his hand, and fell to intreatinge them, and said with teares: My sonnes, beholde, I am Calasiris, I am your father, and make an ende here, and refraine the rage which ill hap hath raised betwixt you, in as much as you have a father, and owe obedience to him. Then began they to quaile, and falling downe at their fathers feete, imbraced him, and with stedfast eyes looked upon him, not perfectly knowing him: but when they perceived it was no vision, but himselfe in deede, there arose divers, yea and contrarie thoughts in their mindes. They were glad of their father, which contrary to their expectation was alive, but were angry, and sore ashamed of the cause he found them in, and they were in doubt also of that which after should befall. And while they of the Citie marveyled at this that was done, and neither said, nor dyd any thing, but stoode in a manner like dumme pictures, because they knewe not what it meant. An other Acte was interlaced in the tragedie. Cariclia, as she folowed Calasiris, spied Theagenes a farre off, (for a lovers eye is quicke of sight, so that oftentimes though it be a great way off, yet will it judge a likelihode by mooving, or habite, or gesture, and that behinde) and as if she had beene stricken with his visage, ranne to him like a mad woman, and hanging by her armes about his necke, saide nothing, but saluted him with certaine pittifull lamentations. He seeing her fowle face, (belike of purpose beblacked) and her apparrell vile, and all torne, supposing her to be one of the makeshifts of the Citie, and a vagabond, cast her off, and put her away, and at length gave her a blowe on the eare, for that she troubled him in seeing

A lovers eye is quick of sight.

Calasiris. Then spake shee to him softly, Pithius, have you quite forgotten this taper? Theagenes was striken with that worde, as if he had beene pearced with a darte, and by tokens agreed on between them, knewe the taper, and looking stedfastly upon her, espied her beautie, shining like the Sunne, appearing through the clowdes, cast his armes about her necke. To bee short, all that part of the wal where Arsace sate, (which was sore swolne, and could not without great jealousie looke upon Cariclia) was full of such wonderfull affections, as is commonly represented in Comedies. The wicked battell betweene the two brothers was ended, and that which men thought should be finished with bloud, had of a Tragicall beginning, a Comicall ending. A father sawe his sonnes in armour, one against the other hande to hande, came to that poynt, that almost beefore his eyes hee sawe his childrens death, made hym selfe their loveday and peace: who could not escape the necessitie of Destinie, but seemed to use fortunes great favour, for that hee came in due time to that which was determined before. The sonnes recovered their Father, after tenne yeares absence, and adourned him with the furniture of the Priesthoode, who, about the same had almost beene the cause of a bloudy strife, and so brought him home. But among the rest, Theagenes and Cariclia which plaied the Lovers partes in this Comedie, were most talked of, and for that they had found each other, contrary to their hope, made the Citie to looke upon them more then al other sights which were there to be seene: for great companies of every age came out at the gates into the open fieldes, and such as were youthfull, and newely come to mans estate, came to Theagenes: such as were of ryper yeares, men growen in deede, drew to Thyamis, for that they also by reason of their age, knew him wel, but the maydenly sort, who now thought uppon Husbandes, flocked about Cariclia: but the olde men, and such as were of the holier kind, stoode about Calasiris: and thus was there made a sudden Sacred pompe and braverie. After Thyamis had sent backe the people of Bessa, and given them thanks for the paines they tooke in his quarrell, with promise that at the next full moone he would send them a thousande Oxen, a

Arsace is jelousie of Cariclia.

Calasiris agreeth his sonnes.

thousand Sheepe, and tenne groates a peece in money, he suffered his father as he went, for ease, to leane uppon his shoulders, who now for his soudaine joy beganne to waxe feeble, and very faint. Petosiris did the like on the other side: and thus was the old man brought into Isis temple with tapers lighted, and with great joy, and many instruments of musicke, so that the lusty youthes began also to daunce. Besides these, Arsace also was not behind, but with her traine folowed in brave wise, and offered great giftes of golde in Isis temple, under pretence to doo as other did in the citie, but in deede her eyes were alwaies uppon Theagenes, and shee looked more on him then any other, and was not very honestly minded toward him. And when Theagenes ledde Cariclia by the hand, and put the thrust aside that shee might take no harme, Arsace conceived a wonderful jelousie. But Calasiris after he came into the inner part of the temple, fell upon his face, and held the feete of the Image faste, and lay so, so long that he was almost dead: so that he had much adoo to arise when they called uppon him who stoode by. And when he had done sacrifice to the Goddes, and perfourmed his vowes, taking the crowne of the priesthoode from his owne heade, he crowned therewith his sonne Thyamis, telling the people that he was olde, and sawe that he shoulde not live long, and that his eldest sonne ought to succeede him by the lawe, and that he had all thinges requisite, both to the body and minde, sufficient to use the same. After the people had by a great shoute declared, that they approved that which he did, he went him selfe to a certaine part of the church, which is appointed for the priestes, and remained there with his sonnes, and Theagenes, quietly. All the other people went every man to his owne house. Arsace also departed with much adoo, but she returned divers times, and used as it were great diligence about the service of the Goddes, yet shee went away at length, turning her selfe as long as shee might to Theagenes. As soone as shee came into the palace, shee went straight way to her bedde, and caste her selfe thereon attyred as shee was without speaking any word, being a woman otherwise very lasciviously bente, but then especially enflamed when shee had seene Theagenes

Calasiris maketh his son Thyamis priest.

BOOKE VII

Arsace almost madde with love toward Theagenes.

excellent beautie, which farre passed al that ever shee had seene before. So lay shee all that night tossing her body from one side to another, soare lamenting: sometime would shee rise up: sometime leane upon her elbowe sometime would shee cast her cloathes almoste all from her: then would shee soudainely fall into her bedde againe: sometime woulde shee call her maide, and without bidding her doe any thing, send her away againe. To be shorte love had made her madde, and none shoulde have knowen why, if an olde woman called Cibele her chamberleine and Bawd, had not come into her chamber: for shee might well perceive all that was done, by reason of a candle that burnt, and made Arsaces fact more evident also, saying: Mistresse, for shame what a do is this? doth any newe, or straunge disease paine you? Hath the sighte of any man troubled my dearling? What man is so prowde, and madde, that will not be entangled with your beautie and accompt it a passing blessed estate to lie, and have to doe with you, but will despise your desire and will? Tell me, my deere daughter, for there is no man so stonie harted, but he shall be made to yeelde with our flattering allurementes. Tell me quickly and you shall have your hearts desire, as in effect, I thinke you have oftentimes proved before now. These words, and many moe like these, did this olde queane speake, using divers flattering fashions more, to make her confesse her paine, who after shee had stayed a while, saide thus: I am soarer wounded now mother, then ever I was before, and although I have used your ready helpe many times in like causes: yet I doubt whither nowe you shall have such like happy succes. The battel which this day was like to have bene foughten before the walles, to all other men was unbloudy, and concluded in peace, but to me it is the beginning of a worse war, who have a wound, whereby I am like to loose, no one limme, or member, but my witte, and senses, because it shewed unto me in an ill time the straunge yong man who in the time that the two brothers fought, ranne by Thyamis. You knowe well ynough mother of whom I speake. For there is no small difference betweene his beautie, and other mennes, which it (as it had bene the sunne) dimmed, so that any

Cibele Arsaces chamberlaine and Bawde doth comforte her, and promiseth to subdue Theagenes.

A description of Theagenes.

wilde, and savage creature which coulde not be inamoured, of comely personage, might perceive the same. Wherefore your manifold wisedome must needes perceive it. Therefore deere mother, seeing you know my griefe, it is time for you to put in practise all manner of meanes, an olde womens devises, and flatterings, if you will have your scholer to live, for there is none other way to keepe me alive but to injoy him. I know the young man wel, said the olde woman: he was broade brested, and large betweene the shoulders, streight necked and comely, taller then the rest, and at a word to make an end, he passed farre all other men: his eyes were a little fierie, so that he looked very lovingly, and couragiously also, it was he whose haire was smooth combed, and had but a little young yellowe beard, to whom a strange woman, marry not fowle but passing impudent, as might be thought, ranne suddenly and cast her armes about him, and held him fast, and woulde not goe from him: doe you not meane this man, mistresse? Yes even this mother, answered shee, and you have done very well to bring to my remembrance that impudent queane, who hath kept her beautie secrete at home, and painted her selfe, so that shee is proude thereof, yet is shee but of the common sort, but sure shee is much more happie then I, that hath gotten such a lover. The old man smiled a little at this, and saide Mistresse take a good heart, and be no longer sorrowfull, the stranger counteth her beautiful but for this day, but if I can bring it to passe that he have the fruition of you and your beautie, he will change Golde for brasse, as the proverbe is, and sette naught by the harlotte which now maketh so much of her selfe. If you doe this my deere Cibele (quoth shee) you shal heale two woundes in me at once, Jealousie and love, delivering me of the one, at satisfying me with the other. Lette me care and thinke uppon this, saide shee, but it is your part, to cheere your selfe, and take your ease now, and dispaire not, before we beginne, but live in hope. Shee saide thus, and tooke the candle away, and shutte the chamber doore. Shee scant spied the day, but shee called one of the kings Eunuches, and a maid with her, to whom shee gave a few small cakes and other thinges necessarie to do sacrifice, and went to Isis

temple. When shee came to the doore, and said that shee must doo sacrifice for Arsace her mistresse, who was troubled this night with certayne dreames, and appease the Goddes. One of the Sextenes would not let her in, but sent her away, telling her that the Church was full of sorrowe: for that Calasiris the Priest, after he came home from his long journey, made a sumptuous feast, and endevoured him selfe to be more merry and joconde then ever he was, and after the feast had done sacrifice, and made his earnest prayers to the Gods, and tolde his sonnes that they had seene their father till that time, and had given them charge of two young Greekes that came with him, that they should doe what they were able for them, went to bed. Then either for the exceedingnesse of his joy, his pores waxed over wide, by reason that his body with age was infeebled, wanting of a sudden his due strength, or by graunt of the Gods of whom he craved this, about the Cocke crowing was founde dead, for his sonnes watched all that night with him for causes he told them before. And nowe have wee sent for the rest of this priestly crewe in the citie to doe his death rites according to the country manner. Wherefore you must nowe depart, for it is not lawfull for any man to enter into the temple, nor to kill any thing these seven dayes, but for those who are priestes. Howe shall these straungers then passe this time (quoth Cibele). The newe priest Thyamis hath commaunded a house to be dressed for them without the temple, and you may see them give place to thy ordinaunce, by going out of the temple for this time. Cibele taking this for a good occasion to gette them away, and to make it the beginning of her policie saide: Then good sexten, you may doo the straungers and us presently a very good turne, but especially Arsace the great kinges sister, for you knowe howe great favour shee beareth to Greekes, and howe courteously shee entertaineth straungers. Wherefore tell them by Thyamis commaundement that their lodging is prepared in one palace. The sexten did so, suspecting nothing lesse, then that Cibele went about, but he thought that he should doe the straungers a great pleasure, if he by his meanes might procure their lodging in the princes courte, and doe them, which requested

Calasiris death.

the same a good turne, without harme or perill to any. And when he came to Theagenes and Cariclia, who were very sorrowful and wept pitifully, he said: You doe not as beseemeth you, nor as the manners, or ordinaunces of our countrie beare, especially seeing you have had commaundement, that you shoulde not mourne. That you bewaile the priest, for whose departure hence, our divinitie biddeth you to be gladde, and rejoyce, as one, who hath gained a better estate, and quieter rest. But you deserve pardon, who have lost as you say, a father, and a patrone, and one, in whome was all your comfort: yet ought not you altogether despaire, for Thyamis, (as is to be seene) hath succeeded him not only in the office of priesthoode, but in good will toward you also, and hath given speciall charge for your welfare. Wherfore your lodging is prepared in the best sorte, and so as may beseeme men of higher estate then you, and that of this country also, and not straungers, and such as are nowe at a narrowe pinche, and lowe ebbe as may be deemed. Therefore follow this woman (shewing them Cybele) and make accompt of her, as mother to you both, and be content with her enterteinement. Thus much saide he: and Theagenes did so, either for that he was overwhelmed with the storme of those things, which happened to him contrary to his hope, or else for that in such cause he was content to take any lodging in good part. I thinke he woulde have taken heede to himselfe, if he had suspected what tragicall, and intollerable thinges, that longing would have procured them, to their great harme. But then the fortune which governed their affaires, when it had refreshed them well a fewe houres, and given them leave to bee merry one day, soudainely joyned thereto heavy and terrible thinges, and brought them into their enimies hand, in manner, as if they shoulde have yeelded them selves to be bound. Making them prisoners under colour of courteous enterteinement, without any knowledge of that which should happen to them afterwarde. Such folly and in manner blindnesse, doth the wandering life cast before their eyes, who travaile through straunge and unknowen countries. When they came unto the deputies house, and went through the sumptuous entries, which were

Theagenes and Cariclia, are conveied into Arsaces house by Cibeles craftie means.

The discomodities of a wandring life.

greater and higher, then might beseeme any private mans estate, furnished with the princes guarde, and the other courtly route, the whole palace woondered and was troubled, seeing their present fortune so farre to excell. Yet for all that they followed Cybele, who comforted them many wayes, and bad them be of good cheere, and promised that they should have excellent good lucke. At length when shee had brought them into a parlour wherein dwelt an olde woman, which was farre from the noise of the court, sitting by them alone without more company, saide thus, My children I knowe that you take this griefe and sorrowe wherein you be now, of the death of the priest Calasiris, whom for good cause you honoured as your father. Mary it is requisite that beside this you tell mee what you be, and of whence, for that you be Grecians I understand, and it may appeare also by that which is in you, that you be of good parentage: for so comely countenaunce and elegant beauty, is a manifest token of high bloud: but I pray you, tell me of what country in Greece, and citie you be, and howe you happened to travell hither, for that I desire to heare the same for your commoditie, and may certifie my mistresse Arsace thereof also, who is sister of the great king, and wife of Oroondates chiefe deputie, a lover of Greekes, and all handsomnesse, and very liberall to strangers, to the intent you may come into her sight, in such honourable sort as your estate shall require: you shal tel it to a woman who is not utterlie your enemie: for I my selfe am a Grecian, borne in Lesbos, syrnamed of the Citie wherein I was borne, brought hither captive, yet have I had better fortune here, than in mine owne Countrey. For I serve my mistresse in all matters, so that without mee shee doeth nothing but breath, and live: I am her minde, I am her eares, to be short, I am all: to bring her acquainted with good and honest men. Theagenes comparing that which Cybele said, with that which Arsace did the day before, and thinking how wantonly with steadie eyes continually shee beheld him, so that her becks declared scant a chaste minde, whereby he gathered small good would insue, and now being ready to say somewhat to the olde woman, Cariclia said softly to hym in his eare, In your talke re-

Comely countenance, a signe of hie parentage.

member your sister I pray. After he perceived what shee meant by that shee saide to him, he gave such answeare. Mother you know that we be Greeks already: Then know this further, that wee be brother and sister, who taking our voiage to seeke our parentes, taken prisoner by pyrates, have had woorse luck then they, by falling into crueller mens hands. Where after we were robbed of all our riches (which was much) scant we escaping with our lives, by the good will of God mette with the noble Calasiris, came with him hither, in minde to passe the rest of our life here, but nowe are (as ye see) forsaken of all men, and lefte quite alone, and have lost him, who seemed, and was in deede a father to us, with our other parentes, and such is our estate. As for the courteous, and gentle enterteinment which we have at your hand, wee give you therefore very hearty thankes, and you shall do us more pleasure, if you procure us a dwelling alone from other companie, deferring the courtesie whereof you talked, this is to acquaint us with Arsace, and never bring a strange, banished, restlesse life, into so excellent high fortune. For you know well inough, that frendshippe, and acquaintaunce, ought to be betweene such as are of one condition. When he had saide thus, Cibele coulde not rule her selfe, but gave manifest tokens by the chearefulnesse of her countenaunce, that shee was very gladde to heare the names of brother and sister, thinking then surely that Cariclia should be no impediment to Arsaces disports, and said, O beautifull young man, you wil not say thus of Arsace when you have tried her fashions, for she is conformable to all fortune, and is readier to helpe them, who unworthie to their estate, have had mishappe. And although she be a Persian, yet in hir nature she imitateth the Greekes, much rejoycing in those who come from thence, and is woonderfullie delighted with their company and manners. Wherefore be of good cheere, for that you shalbe adorned with all honour that may happen to a man, and your sister shalbe of her familiar, and neere acquaintaunce: but I must tell her too what be your names. After she had harde them say, Theagenes and Cariclia, she badde them tarry there a while, and she ranne to Arsace

Betweene whom acquaintance ought to be.

BOOKE VII

givinge charge to the dore keeper, which also was an olde woman, that she should let no man come in, nor suffer the younge folkes to go any whither abrode, No said she, not if your sonne Achemenes come: for he wente out a litle while after you were gonne to the churche to dresse his eie, which yet is somewhat soare. No (quoth shee) not if he come but locke the doore, and keeping the kaye with you, saie I have carried it away. And so it happened. For Cibele was scant gonne foorth, so soone, as that they there beeing alone ministred to Theagenes and Cariclia good time to lament, and remember their olde ill happes, so that they both in maner with one minde, yea and almoste with the same wordes bewailed eache other, oft cried she, O Theagenes: O Cariclia, ofte said he. What fortune have we (quoth he)? In what case are we (saide shee)? And at every worde they imbraced eache other; and when they had wepte a while, then fel they to kissing againe. Laste of all, when they thought upon Calasiris, they bewayled him with teares: but especially Cariclia, because by longer space of time shee had tried his love, and good will towarde her. Wherfore with teares she cried out, O good Calasiris: for I am bereft of a delectable name, so that I may not call him father, in as much as God hath every way cut from me that name. I know not the father that begotte me: him, who made me his childe by adoption, alas I have betrayed. Moreover I have loste him, who tooke charge of me, and hath saved, and nourished me hitherto, and the crewe of priestes will not suffer me to weepe over his dead body as is accustomably doone in burialles. But sure my Nourse and saviour, I will also call thee father, though God say nay, yet will I as I may, and where I may, offer to thee of my teares and doe the deathe rites with my lockes. And therwith she pulled of a great handfull of her heaire, but Theagenes appeased her and helde her handes softely, yet she lamented neverthelesse, sayinge: To what ende shall we live any longer? after what hope shall we looke? He that conducted us through strange landes, was the stay of our errour, and our guide into our countrie, the knoweledge of our parentes, our comforte in adversities, the ease of our ill fortune, the anchore of all

Cariclias lamentation, for the death of Calasiris.

our affairs, Calasiris is dead, and hath lefte us two, a miserable payre in a straunge lande, not knoweinge what is beste to doe. Hereafter every journey by lande, every voyage by water through ignorance is cut off: a grave and courteous, an old and wise heade, in deede he is gonne, who never made end to doe for us. As she in this, or such like sorte lamented, and Theagenes concealed his owne griefe, the rather thereby to cause Cariclias sorrowe to abate, came Achemenes, and findinge the gate locked, asked of the porter what a doe is here? And when he knewe it was his mothers deede, he came neare the doores, and considering of the cause thereof in his minde, he hearde Cariclia lamente: and bowinge down himselfe, looked in by certaine restes in the joynts of the doore, and sawe al that was don. And then he asked her that kepte the doore againe, who were within? She answered, that she knewe of no more but that there were two straungers, belike a man and a mayde which his mother brought in a while agoe. Then he kneeled downe againe, to see if he might more perfectly knowe them. Of Cariclia he was never the neere, yet he marveiled at her excellente beautie, and considered what a manner of one she would be, if she were not in such sorrowe, and heavinesse, and with this wonderinge he privily fel in love with her: but he thought he should know Theagenes, if he could call him to minde. While Achemenes was thinking hereupon, Cibele returned after she had tolde all how she had handled her selfe about the young folkes, and called her oft most happie for her good fortune, who had brought so much to passe by chaunce, as by vi hundred devises one would scant have thought could be done, that now she might have her lover in the house with her. And when she had with many such words set Arsace on fire, shee could scant rule her, shee was in such haste to see him: yet shee caused her to be content, for that shee would not have him to see her while her eyes were swolne for lacke of sleepe, but a day after, when she had recovered her old beauty againe. Thus, when she had made her merrie, and ful of hope that shee should have her hearts desire, and had taken order with her what was best to doe, and how shee shoulde entertaine the strangers. As soone as

Achemenes, Sonne of Cybele falleth in love with Cariclia.

she came downe, she said to her sonne, Why be you so inquisitive? tell mee, said he, what strangers be those within, and of what countrey? It is not for you to know (said Cibele) but conceale that which you know, and tell it to no man, neither be much among the strangers, for so hath our mistres given charge. So hee departed as his mother bade him, and deemed that Theagenes was kept to serve Arsaces turne by night. And as he went, he said thus to him selfe: Is not this he whom Mytranes Captaine of the watch, delivered to me to be carried to Oroondates, and from him to bee sent to the great king, that the people of Bessa tooke from mee, at what time I was in danger of my life, so that I almost alone of all that carried him, escaped with my life? or doo mine eyes beguyle me. But I am well inough now, and see as I was woont to doo. Moreover I heare that Thyamis is come a day or two agoe, and in a combat with his brother, recovered the Priestes office againe. It is he, but I may not say so much now, but will marke how our mistresse is affected toward these guestes. Thus he talked with him selfe: and Cibele went in to them, and perceived well what they had done, by reason that their eyes were yet full of water, for all that they went about, when they heard the doore open, to trimme them selves, and counterfetted their woonted guise. Wherefore she cryed out, and said, My deare children, why weepe you out of season, when ye should rejoyce, and thanke your good fortune, for that Arsace thinketh to doe al the good to you she can devise, and is content that to morrowe you shall come into her presence, and in the meane time sheweth you al manner of courtesie and gentlenesse. Wherefore you must leave off these foolish and childish teares, and looke up, and decke your selves, and in every point do as Arsace would have you. The remembraunce of Calasiris death (quoth Theagenes) caused us to weepe, who have lost the fatherly affection which was in him toward us. These be toyes (quoth the old woman) Calasiris, and what soever fayned father els, who hath given place to the common law of Nature, and age: by one woman shalt thou have rule, riches, dalliance, and the fruites of a flourishing youth: at a word thinke it to be your fortune,

and worship Arsace. Onely be ruled by me, how you shall come into her presence, seeing shee hath given such commaundement, and how you must use her, if shee bid you doe ought: for her stomacke is great (as you know) high and Princely, augmented by youthfull age, and excellent beautie, which will not have a nay, if it make any request. Theagenes staied hereat, and thought within him selfe, that in this talke was conteined somewhat that was very beastly, and not to be admitted. Within a while after came certaine Eunuches, which brought in a plate of golde, meate from the Princesse table, which passed all manner of cost and sumptuousnes, and when they had said that their Lady had sent them this first intertainment for honours sake, and sette it on the table, they departed. They, least they shoulde not do their dutie, tasted a litle of that which was set before them, and this was done at night, and ordinarily every day after. The nexte day aboute one a clocke, the same Eunuches came, to Theagenes, and saide: Right happy man, our mistress hath sent for you, and we are commaunded to bringe you to her presence: wherefore goe and injoy that happynesse, which she vouchsafeth very fewe, and at seldome times. He stayed a while but at length as if he had bene violently drawen, he rose against his will, and said unto them: Is her commaundemente that ye bringe me alone, or that this my sister shal goe with me also? You must go alone, said they, and shee shall go alone also another time: marry nowe there are certaine noble men of Persia with her, and it is a custome to talk with men by them selves, and with women alone at another time. Then Theagenes stouped downe and saide softely to Cariclia, Sure this is neither honest dealinge, nor without greate suspicion. She answered him, that there was no gaine saying, but that he muste goe and make such countenaunce, as if he would do all her will: this donne he folowed them, and when they taught him how he should speake to her, and that it was the custome that such as went in to her, should fal down and worshippe her, he gave them no answere. When he came in and sawe her sittinge in her chaire of estate, clothed in purple and clothe of golde, glorious with jolly jewels, and her costly bonet, finely attyred

Theagenes and Cariclia, were served very courteously at the first, but their sweete meate had sower sauce in the end.

Theagenes is sent for to Arsace.

and decked, with her garde about her, and the chiefe magistrates of the Persians by her, he was not abashed a whit but rather the more incouraged against the Persian braverie, as though he had quite forgotten that, whereof he talked with Cariclia as touchinge reverence, and woorshipping, so that he neither bowed knee, nor fell downe to her, but holding up his heade alofte, saide: Arsace of royall bloude, God save thee: whereat when those who were presente, were offended, and grudged against him as one rashe and over boulde, in that he had not worshipped her, Arsace smiled a little, and answeared for him thus: Pardon him as one ignoraunt of our customes, and a straunger borne in Greece, who by reason of the soyle despiseth our pompe: and therewithall shee put off her bonnette, sore against their willes that stoode by, for so do the Persians, to render salute to those who first saluted them. And when she had bidden him to be of good cheere, by an interpreter (for although she understoode, yet could she not speake the Greeke tongue) and willed him to speake if he wanted any thinge, and he shoulde have it. She sente him backe againe, commaunding her Eunuches, and garde to waite uppon him: there Achemenes seing him againe, called him better to his remembraunce, and for all that he suspected the cause of the over greate honour he had, yet he said nothing, but determined to doe that which firste he intended. Arsace made a sumptuous banquet to the magistrates of Persia, under couler to honour them as she was wonte to doe, but in deede for joy that she had talked with Theagenes. To whome shee sente not onely parte of her meate as shee was wonte to do, but carpettes and coverings of sundry coulers wrought in Sidon and Lidia: shee sente also to waite upon them a boy for him, and a mayde for Cariclia, which were borne in Ionia, and aboute foureteene yeeres of age. She desired Cibele hartily to make haste and out of hand to do what she intended, because she coulde tarry no longer, who before lefte no waye unsearched, but tried Theagenes minde by all manner of meanes: marry shee did not tell him Arsaces minde plainely, but by divers bywayes and circumstances she meante to make him understande the same, by tellinge him her mistresse

good will to him, not onely commending her shape and beautie that all men sawe, but shee tolde him also of that which was under her apparrell, by certaine reasonable occasions, then praysed shee her manners for that they were amiable, and nothing coy, and that she had great delight in fine and able young men. The drift of her talke was to perceive if hee had any pleasure in Venus disports. Theagenes commended her good wil that shee bare to the Greekes, and her friendly fashion, and els what soever shee talked of, and further for the same gave her hearty thanks: but he passed over that which conteined any dishonest thing as though he understoode it not at the first. Wherefore the olde woman was sore greeved, and nipped at the heart, for that shee thought hee understoode what shee meant, but utterly despised, and set at naught all that shee did: shee knew moreover that Arsace woulde abide no longer, but began even now to be angry, and tell her plainly shee could not rule her selfe, wherefore she craved of her the performance of her promise, which Cybele had deferred by divers delayes, sometime saying that though the young man would, yet he was afraide: sometime that one or other mischaunce fell in the way: and now, because five or sixe dayes were past, and Arsace had called for Cariclia once or twice, and used her honourably, to doo Theagenes a pleasure, shē was forced to speake more plainly to Theagenes, and tell him of her love without circumstances, with promise that he should have sixe hundred good turnes if hee woulde consent: adding moreover, For shame what lingering is this? Or what may be so farre from Venus delightes, as so faire a young man, and of good age, to refuse to lie with a woman like him selfe, that dieth for his love, and doeth not rather account it a vauntage to have to doo with her, especially for that hee neede to feare nothing, and because her husband is out of the way, and I who brought her up, provide the same for him, and keepe all her counsels, be they never so secrete, and to you, for that you have neither Spouse, nor wife to let you, which also many men that have beene in their wittes have contemned, for that they knew they should doo no harme at home, and should doo them selves good by gayning great richesse,

After Cybele had by many circumstances uttered the love that Arsace bare toward Theagenes, and he would not understand the same, she was forced plainly to tel the same with a shamelesse Oration, wherein shee declareth the properties of such like lascivious women, passing finely.

BOOKE VII

accounting the fruite of thys pleasure also a good reward. At length she interlaced certaine threates in her talke, saying: Gentlewomen, and such as long for men, wil not be appeased, but conceive great displeasure when they are cruelly deceived, and will punish the stubborne as if they had done them great wrong, and that not without cause. Moreover, consider of her, that she is a Persian borne, and of the bloud royall, as you confessed, and of great power, and authoritie, so that she may preferre to honour whome shee wil, and punish such as withstande her pleasure, without controlment. As for you, you are a stranger, alone without any to helpe you. Wherefore partly spare your selfe, partly favour her: surely shee is woorthie that you should have regard to her, who is so furiously inflamed with your love, which she of right ought to injoy, and stand in doubt of the wrath which proceedeth of love, and beware of the revenge which followeth like contempt. I have knowen many who have repented afterward such a stomacke as this. I have greater experience in these venerious affaires then you: this white head that you see, hath beene at many such banquettes, but I never knew any so violent, and uncurable as you. At last shee spake to Cariclia (for shee was necessarilie compelled to say this in her presence) My daughter perswade this thy brother also, whome I know not how to terme: This wil be for your availe too, you shall not be loved the weight of a haire the lesse of her therefore, you shall have richesse inough, and she wil provide to marry you wealthilie, which thinges are to be wished for of those who be in happy estate, and not of straungers, and such as presently are in great povertie. Cariclia looked upon her frowningly, and with burning eyes, saide: It were to be wished also, and were very wel too for everybody, that good Arsace had no such infirmitie, but if shee have, to use it discretly. But seeing that such a humaine chaunce hath happened unto her, and shee is overcommed as you say, I would counsell Theagenes my selfe, not to refuse the fact if he may do it without danger, least that his deede through folly may breede him harme, and her no good, if this come to light, and the deputie happe to know of so shamefull a

thing. Cibele leapte for joy when she heard this, and imbracing and kissing Cariclia, said: My daughter, thou doest very well, that thou hast pitie uppon a woman like thy selfe, and seekest for the safety of thy brother: but thou needest not doubt hereof, for that the sunne (as the proverbe is) shall not know thereof. Let me alone for this time saide Theagenes, and give me leave to consider hereuppon: and herewith Cibele went out, and as soone as shee was gone Cariclia said thus: Theagenes God giveth us such successe wherein is more adversitie harbored, then our outward felicitie can contervaile: which thing seeing it is so, it is the point of wise men to turne their ill happes as much as they may to better, whither therefore you bee in mind to do this deede or not I cannot tell: although I would not be greatly against it, if there were no other way to preserve us, but if you do deeme that a filthie act (as honesty and duety would you should) which is requested of you, faine your selfe to be contented, and with faire wordes feeding the barbarous womans desire, cutte off the same with delayes, and let her live in hope, least in her rage shee put some cruell devise in practise against us. For it is like by the grace of God, that space of time may provide some remedie for this: but in any wise Theagenes, beware that you fall not out of your consideration into the filthinesse of the fact. Theagenes smiled hereat a little, and saide: I perceive you are not without jelousie, womens natural disease, no not in adversitie, but be sure I cannot faine any such thing: for to say and do unhonest thinges, are both almost alike dishonest. And that Arsace may be out of hope to obteine, bringeth another commoditie with it, that shee will cease to trouble us any more. If I must suffer any thing, as well fortune, as also the constant opinion of my mind, have inured me ere nowe many times to take whatsoever shal happen. Then think, quoth Cariclia, that so you shall bring us into greate mischiefe, and therewith she held her tongue. While they considered of these matters, Cibele went to Arsace, and incouraged her to looke for better successe, and that Theagenes was content, which done, shee came into the parlour alone, and said nothing that night,

Jelousie, a naturall disease to women, troubleth Cariclia a little.



but exhorted Cariclia divers waies, whome at the first shee made her bedfellow to helpe her in this case, and in the morning shee asked Theagenes what he meant to doe? He gave her a plaine deniall, and willed her never to looke for any such thing at his hand. With which answere shee went heavily to Arsace, where shee made report of Theagenes stoutnesse. Arsace commaunded to breake his necke, and went into her chamber, and vexed her selfe cruelly on her bedde. The olde woman Cibele was no sooner in the parlour, but her sonne Achemenes seeing her sadde, and weeping, asked her: Mother, what mishap has befallen? Are there any ill newes come? Are there any ill tidinges come from the campe? Have our enimies in this warre the upper hande of our lorde Oroondates? And many such questions he moved. Tush (quoth shee) thy prating is to no effect. This saide, shee made hast to be gone, but he would not let her alone, but went after her, and taking her by the hand, besought her that shee would tell her sonne the cause of her griefe. Then shee tooke him by the hande, and ledde him aside into a part of the orchyard, and saide: I would never have declared mine owne, and my mistresse harmes to any other man. But seeing shee is in perill, and I in daunger of my life (for I knowe that Arsaces madnesse will fal into my neck) I am constrained to tell you, if happily you can helpe her any thing, who conceived, and bare you into the worlde, and nourished you with these breastes. Our mistresse doth love the yong man which is in our house, not with tollerable, or usual love, but so that shee is almost madde therewith: about whome, shee, and I hoping to speede well as we would, lost our labour: hence came all courtesies, and manifold good wil toward the strangers. But now seeing the yong man like a foole, and cruel felow which wil not be ruled, hath refused to doe as we would have him. I thinke she will not live, and I looke to be slaine, and in this case are we nowe. If then thou canst helpe me anything, doo it: if not, yet when thy mother is deade, see that her death rites be duely finished. What reward shall I have mother (said he) for I have no leasure to boast my selfe, or with long circumstances to promise you any helpe, seing you bee in such and

so desperate a case. Looke for what soever you will, for she hath made you her cheefe cuppe bearer for my sake already, and if thou have any higher office in thy head, tell mee. As for the riches that thou shalt have in recompence if thou save her, unhappy creature, of them shall bee no number. Mother, (quoth he) I perceived as much a good while a goe, but I said nothing, and looked ever what would come of it. But I care for no honour, nor regard any riches, but if shee will give me the maide which is called Theagenes sister to wife, shee shall have her hearts desire. For mother, I love that maide without measure. Wherefore seeing our mistresse knoweth by her owne case, what and how great a griefe love is, shee hath good cause to helpe him who is sicke of that disease also, seeing further he promised her so good lucke. Have no doubt, said Cibele, for our mistresse wil requite you without delay, when you shall have done thus much for her, and saved her in such distresse: beside perhappes wee may perswade the maide our selves, to doo this without troubling her, but tell me howe you will helpe her. I will not tell you (said he) before I have a promise confirmed by the oth of our lady: as for you till then say nothing to the maide least you marre your markette against your will. For I see well that she has a loftie stomache also. Shee promised that he should have his desire, and therewith shee went into the chamber to Arsace, and falling uppon her knees, badde her be of good cheere, for by the grace of God all shall be well, onely send for my sonne Achemenes to come to you. Let him be called (quoth Arsace) if you meane not to deceive mee againe. Achemenes came in, and when Cibele had tolde her al the matter, Arsace sware by expresse wordes, that he should have his desire, as touching the marriage of Theagenes sister. Then said Achemenes, lette Theagenes henceforth be quiet, because for al that hee is your bonde man, yet he behaveth him selfe so stubbornly against his mistresse. How say you this, said Arsace? Then Achemenes tolde her all, that Theagenes was taken prisoner by order of warre, that Mytranes sent him to Oroondates, from him to be conveyed to the great king, that he him selfe as he carried him, by meanes of the comming of the inhabi-

Love is a mischievous thing.

Arsace sweareth to give Cariclia in marriage to Achemenes, inrecompence wherof he proveth Theagenes to be her bondman.

tants of Bessa and Thyamis, lost him, that hee hardly escaped with his life: lastly beside all this he shewed Mytranes owne letters to Arsace readily: and if there were neede of any more proofe, he would have Thyamis for a witnesse. Arsace came somewhat to her selfe when shee heard this, and made no delay but came out of her chamber, and sitting in the seate where shee had woont to heare and give judgement of matters, shee commaunded Theagenes to be brought before her. As soone as he came, she asked him if he knew Achemenes which stoode by him. He said yea. Were you not once his prisoner, quoth shee? Theagenes confessed that he was. Then are you our bonde man, said shee, wherefore you shall do as becommeth a lowly servant, and be ruled by my will whither you will or no. As for your sister I have betrothed her to Achemenes, who is chief about us, as wel for his mothers sake, as also for his owne good will and behaviour toward us, so long delaying the marriage, untill we may gette such things, as are needeful against that day to make a sumptuous feast. Theagenes was hitte with these wordes, as with a greevous wound, yet he would not contrary her, but woulde avoide her force, as a man would shun the violent assault of some wild beast, and said: Lady, the Goddes be thanked, for that in as much as we are well borne, in our adversitie it is our good happe to be bounde to none but you, who have shewed unto us straungers and aliens borne, so great humanitie and good will. But my sister for all that shee is not prisoner nor bond, yet shall shee be ready to doo you service as shall please you, wherefore tell us what you will have her to do with reason. Lette her (quoth Arsace) be one of our waiters at our table, and learne to serve our cuppes of Achemenes, that shee may be inured before to serve at the princes table. This done they went out, Theagenes was verie heavie, and devised of that which he had to doo, but Achemenes laughed, and scorned him with such like words. Loe, you who were but lately so proude and lofty, and bare your head so high, that you seemed to be free alone, and thought scorne to submit your selfe and worshippe Arsace, what kind of fellow are you nowe? surely if you stoupe not now, you shall be taught

with fists to knowe your duety. Arsace, when shee had sent all other from her, saide to Cibele: Now Cibele he hath no more excuses, wherefore tell this proud fellowe, that if he will be ruled by us, and do our wil, he shalbe made free, and have plenty of al things: but if he will be stil in a contrary minde, and despise his lover, he shall understand that his mistresse is angry, and be made the vilest slave of all other, and be tormented with all manner of punishmentes. Cibele came and told Arsaces commaundement, and added of her owne, what shee thought was available to perswade him. Theagenes desired her to stay a while, and tooke Cariclia alone, and saide thus: Nowe are wee quite undone, Cariclia, every cable (as is the proverbe) is broken, every anchore of hope is lost, now are we no longer with free names in miserie, but are bond againe: (and therewith he told her howe) now are wee subjectes to the reprochfull scoffes, and torments of the Barbarians, so that either wee must do as they will have us, in whose handes we are, or else shall we be murdered among the condemned persons: yet this were tollerable, if Arsace had not promised (which is the most greevous thing of al) to marrie you to Achemenes, Cibeles sonne. And it is plaine, that either that shall not bee done at all, or I will not see it done as long as life will give me leave, with swoorde, and armour to withstand the same. But what shall wee doe? or what way shall we devise to break off my abominable fact with Arsace, and your shamefull marriage with Achemenes? You may (quoth Cariclia) in approving the one, disannull the other which toucheth me. Be content (quoth he). God defend that the anger of any heavenly mind should be so vehement against us, that I, who had never to doe with Cariclia, should incesteously meddle with another. But I thinke I have found a good remedie presently: surely necessitie is the deviser of all manner of shiftes. And therewithall he went aside to Cibele, and said, Tell your mistresse that I would speake with her alone: so that no man might heare. The olde woman thinking this to be that they looked for, and that Theagenes would now do that they would have him, went hastily to Arsace, and received commaundement to bring him after supper, which shee did. For after shee

Necessitie deviseth many shiftes.

BOOKE VII

had charged those, who were neare at hand to be still, and let her mistresse take her ease, without sturring aboute the chamber, shee conveied in Theagenes privily, for every place was very darke, so that one might worke secretely ynough, and there was no light but a candle in her chamber. When shee had thus done, shee woulde have shrunke away, but Theagenes staied her and said: Mistresse, for this time let Cibele be here, for I know that she is very trusty to keepe counsell. And then he tooke Arsace by the hand, and spake thus: Mistresse, I prolonged not the doing of that you commaunded me because I would anger you, but that I might provide securitie for my fact.

Theagenes his talke with Arsace, whereby is the marriage of Cariclia and Achemenes broken off.

And now seeing that fortune by very good lucke hath made me your servaunt, I am the more ready to do your will in all pointes. But first I must pray you to graunt me one thing, in steede of the great and manifold benefites that you have promised mee: breake of the marriage of Cariclia and Achemenes. For (that I say no more) it is no reason that a woman of very high parentage should be matched with a vile, and bond slave: els I sweare to you by the sunne, the fairest of all the Goddes, and al the rest of the Goddes also, that I will never doo what you would have me, and before Cariclia sustaine any violence, you shall see me slay my selfe. Arsace answered him, Thinke not but that I will doo what I may to pleasure you, as one who is readie to deliver her selfe into your hands. But I have promised by oath to marrie your sister to Achemenes. It is well then (quoth he). Marry my sister if you list: but her, whom I love, and is my spouse, yea and my wife, I knowe you will not marrie: neither if you would, may you. What meane you by this (said she?) I meane the troth, (aunswered he), for Cariclia is not my sister, but my spouse. A manifest token whereof you shall have when you please, if you list to make a bridall for us. This nipt her, when shee heard that Cariclia was his wife, so that shee fell into a great jelousie: yet for al that shee said, You shal have your desire, and we wil appease Achemenes with another wife. And I wil perfourme my promise (said Theagenes) when this is undone. And then he bent himselfe downe to kisse her hand,

It is not meet that a woman of good parentage, should be married to a bonde slave.

but in steede of her hand, she kissed him with her mouth. And so Theagenes wente out with a kisse of hers: but he kissed her not againe. And as soone as he gotte leasure, he told Cariclia all, who heard somewhat that made her jelous also. He added moreover the straunge end that his promise tended unto, and howe by that thing alone he had wrought many feates, Achemenes wedding was defeated, and a delay was found for Arsaces luste. But that which was the chiefe of all, was that Achemenes would sette all on a broile, being offended, as wel for that he was beguiled of that he hoped for, as also because he sawe me in better favour with Arsace, then himselfe: for he shall knowe all this by his mother, in as much as I foresaw that shee should be there to heare that I saide, both because I would have her tell Achemenes this, and have her a witnesse also of the familiaritie, which in onely words passed betweene us: for although it were inough before God to have a clear conscience, yet it is honestie for a man to leade his life so (which lasteth here but a little while) that men may have such opinion too. He told her moreover it was to be thought Achemenes would be revenged of Arsace, being a slave borne (for it is almost seene every where, that that which is under obedience, is contrary to that which hath authoritie over it) and wronged beside, and beguiled of an oath seeing other better esteemed then him selfe, whose minde is guiltie of all mischiefe, and ill behaviour, and needeth to be taught to worke no manner of knaverie, as many men beeing angrie have attempted the like, and seeing hee hath a just quarrell whereupon to seeke revenge. The nexte day after he had tolde Cariclia these thinges, and exhorted her yet to have a little hope, he was leadd of Achemenes to waite at her table, for so Arsace commaunded him to do. For that purpose she sente him costly apparrell, a chaine and bracelettes of golde, and other riche jeweles: parte whereof willingely, parte against his will he put on. And when Achemenes beganne to teache him howe he should serve her the cuppe, he ranne to a table by, where on stoode much plate, and taking a pretious glasse in his hande, said: I neede not to be taughte, but I wil of mine owne heade serve my mistresse, without suche curiositie in these so easie

An excellent sentence.

BOOKE VII

Theagenes giveth Achemenes a cruel nippe.

matters. As for you, fortunes favour caused you to knowe suche thinges, but nature and time, can teache me what I have to do. And then he powred in wine softly, and holding the glasse finely with the tippes of his fingers, goeinge with a seemely, and fitte pace, delivered it to Arsace: and this draught sette her more on fire then she was before: because the drinking, and lookinge upon Theagenes at one time, supped more of his love, then of the wine, neither did she drinke that quite offe, that was filled, but in greate sleighte, in a manner she drunke to Theagenes, and leafte him a litle. On the other side Achemenes was offended to, and moved, as wel with anger, as emulation, so that Arsace perceived it, for that he so scornefully looked upon him, and whispered somewhat to those whiche stoode by. When dinner was done, Theagenes saide: Mistresse, I pray you graunte me this my firste requeste, let none but me weare this towel in servinge at your table. Arsace was contente. And when he went out as he was wonte to do, Achemenes went out with him to, and taunted him soare for his to much diligence, and tolde him that suche rashenesse was very childishe, and that their mistresse at the first winked at this fact because he was a stranger, and knewe no fashion: but if you continue and be so stubberne still (sayde he) you shal not please her longe: and that he counselled him as a freende, and one that should be his kinsman shortely, and much more like this he sayd: but he passed by him as though he heard him not, but looked still downe to the ground, untill Cibele came by chaunce, and went to have her mistresse to sleepe in the after noone. And seeing her sonne sadde asked what he ailed, he answered This straunge yonker is honoured above me, both yesterday, and to day, who for a shewe of finenes is commaunded nowe alone, to be her cupbearer: and biddinge us who are her chiefe servitours farewel, he raught her the glasse, and stoode next the princes body, so that our honour, which is but an honour by name, is utterly despised. And that were not so ill, that he shoulde be more honored and better preferred, and be more privie then we, who by to peevishe reason do keepe his counsell, and helpe him therein, but this

oughte by no meanes to be suffered, so that he should use us, who are servitours, and companions in the way of honestie in such sorte, without checke or taunte: but we will find another time to talke of these matters. Now mother I would faine see my wife Cariclia, if by looking upon her I may somewhat abate this griefe of my minde. What wife, sonne, sayd Cibele? You seeme to chafe at trifles and knowe not the greatest matters. Now shalt thou not marry Cariclia. What say you mother (quoth he) am I not worthy to marry her, who is my fellowe servant? Why so I pray you? For our to good will and unlawfull service towarde Arsace, answered shee. For although we sette more by her, then our own ease, and preferred her desire before our owne lives, doing all that we coulde to pleasure her. Yet as soone as this gentle and goodly lover of hers, came into her chamber, the sight of him did so much persuade her, that it made her breake the othe she sware, and caused her to assure Cariclia to him, telling her that shee was not his sister, but his spouse. Did she then promise him this mother (quoth he)? Yea sonne, answered Cibele, she promised him this while I was by, and heard it, and meaneth within these fewe dayes to make their wedding in sumptuous sort, and wil marry thee to some other. Achemenes was very sorrowfull for these tidings, and wringing his hands, hee sayde thus, I will make this a sorrowfull wedding to them al. Only helpe me to prolong the same for a while, and if any man aske for me, say I am sore sicke in the countrey. And doeth this gentleman call his sister his wife? as though it might not be understoode that he dooth it for none other purpose but to disanul that which was graunted me by promise, as though it were not his sister, but his wife, if hee imbrace, colle and kisse her as now hee doeth, yea although he lie with her, I and the Goddes whose religion is violated by breaking of an oath, will see to this wel inough. This saide, anger and jelousie, love and frustration of that he looked for, set him on such fire (all which thinges were sufficient to trouble an other man though no barbarous fellow) that without waying reasonably what he meant to doe, but liking his devise at the first, he leapt upon

What anger, jelousie, love etc. would make a man doe.

a horse of Armenia, which the deputie kept for royalties and brave sights, as soone as he could conveniently get him, and went to Oroondates, who was then mustering his army against the Aethiopians, and making all manner of provision, as wel of men and weapons, as also other things necessarie for the warre.

HERE ENDETH THE SEVENTH BOOKE



THE EIGHTH BOOKE

THE CONTENTS OF THE EIGHTH BOOKE

THIS booke conteyneth the warre, and cause thereof betweene Hidaspes King of Aethiopia, and Oroondates Lieutenaunt of Egypt. Also the complainte that Achemenes made to Oroondates, of Arsace, with a commendation of Cariclia and Theagenes to him: who sendeth for them Bagoas, one of his Eunuches. But before he came, Theagenes was sore tormented because he would not consent to Arsaces unlawfull desire. Cariclia also because she was thought to hinder Arsaces purpose, should have beene privilie poysoned by Cybele, Arsaces bawde: but the mischiefe fel upon her selfe. Marry Cariclia was accused therfore, and should have bene burned, but is wonderfully delivered by vertue of a precious stone called Pantarbe. Then commeth Bagoas, and taketh them away: for sorrowe wherof Arsace hangeth her selfe. After this, Bagoas and they fall into the foreriders of the Aethiopian armie, and are taken prisoners, and carried to Hidaspes.

THE EIGHTH BOOKE

FOR the king of Aethiopia, when he had beguiled Oroondates, and obtayned halfe of that they contended for and wanne the citie Philæ, which alwaies is easie to be conquered, by his speedy comming upon them drave him to great want, so that for the most part he inforced him to travell in hast, and without order. For the citie Philae is situated upon the bankes of Nilus, a little above the lesser sluces, about twelve mile and a halfe from Siene and Elephantina. This citie because the outlawes of Egypt tooke and inhabited it, caused the Aethiopians and Aegyptians to contende about the same. The Aethiopians wil have the borders of Aethiopia to stretch unto the sluces, and the Aegyptians chalenge Philæ, because their outlawes inhabited the same, as if it had beene wonne by warre. And because that citie continually was now under the one, and then streight under the other, and would be theirs who first came and conquered it, at that time therein was a garrison of Aegyptians and Persians. The king of Aethiopia required to have Philæ, and the Mines out of which were digged the precious stones called Smaragdi, of Oroondates, and having made suche requested as is sayd before, and coulde not obtaine, he commaunded his legates to goe a fewe dayes journey before, and he followed him selfe well provided of all

Philæ, Siene, Eliphantina, are cities in Egypt.



BOOKE VIII

manner of furniture, as if he woulde have made some other warre, but he tolde no man which way he woulde bende the strength of his army. After he supposed that his ambassadours were passed Phile, and had filled the inhabitantes with securitie, and carelesnesse, for that they bruted abrode that they wente with commission to conclude a peace, and amitie, he came soudainly upon them, and caste out the garrison which was not able to sustaine the force of theire enimies, and the engines wherewith their walls were battered above two or three dayes, and so tooke the citie, and did no manner of wronge to any of the inhabitauntes thereof. By reason of these newes, Achemenes founde Oroondates soare troubled, being by this time certified of all that happened by one who fled from thence, but he troubled him a great deale more, because he came so soudainly, and unsent for. Wherefore he asked him foorthewith, whether any mischance was befallen Arsace, and the rest of his family at home. He answered that there was, but he would tell him in counsell. When every man els was departed, he tolde him howe Theagenes was taken prisoner of Mytranes, and sent to him, so to be conveied to the greate kinge, if he thought it good: for the yonge man was worthy to be placed in the courte, and to waite at the kinges owne table. Then howe he was rescued by the inabytanntes of Bessa, who also slewe Mytranes, and after that came to Memphis, and thereto he added Thyamis estate. Laste of all he tolde him of Arsaces love towarde Theagenes, and howe he was brought to the kinges lodging, with the honour which she gave him in token of her good wil, and al the service he did, and howe that yet there was no harme done, by reason that the yonge man withstode, and woulde not: marry it was to be doubted by continuance of time, or violence, he mighte be forced if some man did not the soone fetche him from Memphis, and so cutte off all the rest of Arsaces love. And for that cause he came privily to tel him speedily thereof for that his love to his master was such, that it coulde not conceale what he knew to be contrary to his plesure. When he had angered Oroondates with this tale, and he was nowe throughly chafed, and in will to be revenged, he kindled in him a newe

A wise policie whereby Hydaspes took Philæ.

Achemenes doth accuse Arsace to her husband Oroondates.

desire, by talking of Cariclia, commending her highely, praysinge woonderfully her beautie and comelinesse, as she wel deserved, sayinge: that there never was seene such a one before, nor might not be such an other after. Accompte (quoth he) all your concubines, not onely those that are at Memphis, but those also which followe you here, not to be woorthe a rushe, in comparison of her. He tolde him many other things beside this: trustinge that although Oroondates had to do with Cariclia, yet within a while after he should have her to wife, when he required her in recompence of this discovery. By this time was the deputie soare moved, being wrapped as wel in the snares of anger as desire. So that without delay he called for Bagoas, one of his Eunuches, which was in greatest authoritie, and best trusted of him, and delivered to him fiftie horsemen, and sent him to Memphis, with commaundement to bring Theagenes and Cariclia, wheresoever he firste might see them, to him: he wrote a letter to Arsace beside, in this manner.

Oroondates sendeth Bagoas, to fetche Theagenes and Cariclia to him.

OROONDATES TO ARSACE.

His letters to Arsace.

Sende Theagenes and Cariclia brother and sister, beinge the kings prysoners to me, to be conveyed to the kinge: and send them willingly, because whither you wil or not, they shalbe taken from you, and I will credite Achemenes.

TO EUPHRATES CHIEFE EUNUCH AT MEMPHIS, he wrote thus.

His letters to Euphrates.

Of the negligent ordering of my house, you shal hereafter give account. At this time deliver to Bagoas the two Græcian prisoners, to be brought to mee, whether Arsace be content therewith or not: without excuse let them be delivered, els know that I have commaunded to bring thee also in bonds, that thou maist be put out of thine office. Bagoas went about his busines, and had his letters sealed with the deputies owne signet: that those who were at Memphis should the better credite them, and deliver to him the young folkes. Oroondates also went him selfe to war against the Aethiopians. Achemenes was commaunded to followe him too, and certaine men were privilie set to keepe him, hee thinking nothing lesse, until that was

prooved true, which he had shewed him. And about this time these things were done at Memphis. Presently after Achemenes was gone, and Thyamis was ful priest, and therfore the chiefe of that citie, and had perfourmed what so ever apperteined to the burial of Calasiris within the appointed daies, he remembred to make inquirie after Theagenes and Cariclia, because now it was lawfull for the Priestes by their owne ordinaunces to deale with straungers. After he had made diligent search every where for them, he heard that they were lodged in the Princes Court, wherefore he went to Arsace in haste, and asked for them, as though for many causes they appertained to him, but especially for that his father Calasiris, with the last words he spake, commaunded him to provide for their living, and defend them from wrong. And that he gave her thanks for so courteously entertaining them those fewe daies, wherein it was not lawfull for any but such as were in orders, to be in the Church. Marry now he desired to have them him selfe againe. Arsace answered him thus: I marvell that for all you with your owne words commended us for our humanitie and gentlenesse, that yee wil condemne us straight againe, of discurtesie and incivilitie, whilest you would have us seeme that either we can not, or wil not provide for strangers, and doe for them as reason shall require. I meane not so, said Thyamis, for I know that they shal fare better here with you, then at my house, if they would abide, but seeing they bee of good parentage, and have beene diversly tormented with fortune, and presently are from their native countrey: they care for nothing so much as to recover their frendes, and gette home againe. Wherein that I should helpe them, my father hath left me his heire, who have also beside this further causes of amitie with them. You doe wel said Arsace that you leave brawling, and pleade equitie: which shall be so much the more on our side, by how much to rule is of greater force, then fondly to provide for. Thyamis wondered at this, and said, Have you rule over them? how I pray you? By Martiall law (quoth shee) which maketh prisoners bond servants. Then perceived Thyamis that she spake of Mytranes, and said: But there is no warre, Arsace,

Thyamis desireth to have Theagenes and Cariclia, to provide for them, as his father commanded him.

Though a man doe travell all the daies of his youth, yet he desireth to drawe homeward at length. Therefore home hath no fellowe.

The properties of warre and peace.

Arsace denieth the delivery of the prisoners to Thyamis, and in so doing doeth declare the propertie of disclosed Lovers.

but peace at this time. The propertie in deede of the one bringeth into bondage, but the other maketh free. The one is a tirannous will, the other a Princely decree. At a word, warre and peace ought not to be scanned by their names, but by the meaning and intent of those who have to doo therein. Wherefore you shall make a better definition of equitie, if you consent to this. So shal neither honestie nor profitablenes come in question. For what honestie is it for you, or what gaine to say unreasonably, that you will withhold from me these strangers? Arsace could rule her selfe no longer, but that chaunced unto her which is common to all lovers, so long as they thinke they are not spied, they blushe, but when they are perceived, they are past all shame. The secrete lover is not very hastie, but he that is taken with the manner is made more bold. As her guilty minde accused her, who thinking that Thyamis suspected somewhat, set not a rush by the priest, nor the honour of his priesthoode, but casting off all womanly shamfastnesse, said: You shall not be pardoned, neither for that you did to Mytranes, but there will be a time, when Oroondates wil take revenge of them, who slue him, and those also who were with them. As for these, I will not part with them, who presently are my servaunts, and within a short space must be sent to my brother the great king, according to the Persian custome. Wherefore play the oratour as long as ye liste, and define justice, honesty, and utilitie, you loose your labour, because he who hath power over another, needeth none of these but measureth ech of them as he thinketh good, and gette you straight out of our court, and that willingly, least, if you deale unadvisedly, you be forced to depart spite of your teeth. Then wente Thyamis away calling the Goddes to witnesse, and said nothing else, but that these things would not come to good end, yet he thought to tell this to the citie, and crave the ayde thereof herein. When Arsace had said, I care not for your office (for love careth onely for that which may helpe to gette that it desireth) shee went into her chamber, whither sending for Cibele shee devised of that they had to doe. For by this time shee beganne to suspect that Achemenes was gonne

BOOKE VIII

to Oroondates because he came not into sight. And Cibele if at any time shee asked for him made diverse and sundrie excuses, to perswade her any thing rather, then that he was gone to Oroondates; for all that shee was not beleeved alwaies, but now for the continuance of time shee lost her credite quite. Then spake Arsace, and said: Cibele, what shall we nowe doo? what way may be devised to rid me out of all these perils that I am in? my love relenteth no whitte, but is rather greater and greater, as though the yong man by his obstinatenesse gave mee occasion therof, who is cruel and wil not be ruled, and was more gentle before then nowe: then he comforted mee with fayre promises, but now he openly refuseth to do my request, and I am greeved the more for feare least he have heard of Achemenes, that which I suspect, and therefore is the rather afraide to doe it. Surely Achemenes angereth me above all other thinges, who is gone to Oroondates and is like either to perswade him, or else tel him a wonderful tale. But let me onely see Oroondates, I knowe he will not be able to abide one flattering welcome, or the least teare of Arsaces eyes. For womens eyes and such as dwell in one house together, be of great force to perswade men. But this grieveth me most, if happily I be accused, yea and punished before I have Theagenes, if Oroondates heare any thing hereof. Wherefore Cibele now turne every stone, devise al manner of meanes, seeing you knowe that we are brought into extremitie. And thinke sith I dispaire of my selfe, that I will spare no other: for thou shalt have the first commoditie that ariseth of thy sonnes attemptes, whereof how thou shouldest be ignoraunt, I cannot surmise. Cibele answered: As touching my sonne, and my fidelitie to you mistresse, you shall know in the end that you are deceived. And further for that you so slackly handle your owne love, there is no cause why you should blame other that are blamelesse: for you commaund him not as a mistresse, but flatter him like a servaunt, which perhappes was well done at the first, when we deemed him to be of a weake and youthfull courage. But now because he standeth so stifly against his lover, lette him trie and know you for his mistresse, and

What women which dwell together with men be able to doe.

Cybeles unhappy counsell to Arsace against Theagenes.

with whippes and tormentes be gladde to yeelde to your pleasure: for young men regard not, when they bee prayed, but when they be forced then begin they to stoupe. Wherfore this also with paine will do that which before, while he was gently handled, he would not. You seeme to say well, (quoth Arsace) but how can I abide with mine eies, to see that body of his scorged or otherwise to be tormented? she answered again: You are to pitiful, as though a litle pain wil not make him better advised, and you with his little griefe shall have al your desire. But you neede not with your eies see what shalbe done to him, but deliver him to Euphrates and commaund him to punish him as it were for some other offence, so shall you not see that which will put you to paine (for it is nothing so grievous to heare of an ill chance as with eies to see the same) and if wee perceive that he relent and chaunge his minde we may deliver him from his paine. Arsace was content to be perswaded, and sent for Euphrates the chiefe Eunuche, and commaunded him to do as they had devised. He, as well for that he was in jelousie, as all Eunuches are, as also for other thinges that he sawe and surmised, was offended with Theagenes, by and by laid him in irons, and tormented him with hunger and stripes, being inclosed in a darke house. And when Theagenes who knewe the cause hereof well ynough, but would seeme to be ignorant, asked him why he was thus handled, he would give him no answere: but every day augmented his paines, and tormented him more then either Arsace would, or had commaunded, and never suffered any man to goe in to him but Cibele, for so had he commandement. Shee came to him very oft, and made as though shee had brought him meate privily, as if shee had bene sorie for his mishap, by reason of the acquaintance which shee had with him, but in deede to see if he relented any whit for these paines, and how he was presently minded. But he plaied the man a great deale more, and withstood them most of all then, and suffered his body to be afflicted: but by reason of his chastity, he tooke a lofty stomach to him, and rejoyced, and gloried in that fortune, because though his greatest part was tormented, yet his best, and most noble part was

What the eye seeth not, the heart rueth not.

All Eunuches are by nature jealous.

well pleased, and for that he now had occasion to declare what good wil he bare to Cariclia. He thought it went very wel with him, if she might but know thereof, and still could call her his joy, his hart, and life. Which when Cibele sawe, although shee contrarie to Arsaces mind (which was, that he should be but little punished, untill he relented, and not tormented to death) had brought Euphrates woord to augment his punishment, and so could prevaile no whitte, but was quite without hope, and shee beganne nowe by experience to perceive in what miseries he was: sometimes shee was afraid of Oroondates, if Achemenes told him hereof: sometime least Arsace, if her love were perceived, woulde kill her selfe, she determined to labour contrary to all that was like to fall uppon her, and with some passing mischiefe either to execute Arsaces pleasure, and so to avoide her present perill, or else to take away all that might make ought against her, by killing of them all. And in that mind shee went to Arsace, and saide: Mistresse, we loose our labour. For that obstinate fellowe relenteth no whit, but is more wilfull, and hath Cariclia alwaies in his mouth, and comforteth him selfe with her name, as if it were the dearest thing in the world to him. Wherefore if it please you, let us as the Proverbe saith, cast our last anchore, and seeke some meanes to make her away, which is so great a let to us. For if hee shall knowe that shee is dead, it is like that he will change his minde, when he shall bee out of al hope of her love. Arsace was ready to beleeve her, for that through her words, the jelousie that shee was in a good while before, was now by anger increased, and sayde: You give mee good counsell, I will take upon me to commaund this stop to be removed. Who wil doo your commandement in this point (quoth Cibele?) For although you have all things in your hands, yet the lawes will not let you kill one without the judgement of the Persian magistrates. You shall have neede therefore to take great heede how you accuse the maide, and then it is doubtfull whither wee shall be able to prove that which wee lay to her charge. But if you shall thinke it good (for I am ready to do any thing for your sake) I wil dispatch this matter with poyson, and by meanes of a subtile cuppe, ridde

Cybele goeth about to poison Cariclia.

our adversarie of her life. Arsace allowed her devise, and bad her put it in practise, and shee went about it forthwith all. And when she found Cariclia weeping and making great moane, and did nothing but devise many wayes to die (for by this time she perceived in what case Theagenes was, although Cibele at the first had by diverse subtile meanes deluded her, and made sundry excuses, for that shee saw him not as shee was woont to doo,) she said: Unhappy creature wilt thou not yet leave to pine thy selfe, and consume away to no purpose? beholde, Theagenes shall be sette at libertie this night, and come to thee, for our mistresse, who for a certaine offence that he committed in serving her, was angered, and commaunded him to ward, hath promised this day (partely at my request) to set him at liberty and to celebrate a sumptuous feast according to the custome of this countrie. Wherefore arise and be merry, and at length yet eate somewhat with us. How should I beleeve you (said Cariclia?) For your continuall lying hath so ofte beguiled mee, that I cannot give credite to any thing that you say. Then said Cibele, I sweare unto you by all the Gods, that all your businesse shal be dispatched this day in such sort, that you shall never neede to take more care hereafter, if you kill not your self before, by refraining thus many daies from meate. Wherefore eate some bitte of that which is provided at this time. Cariclia was content with much a doo, neverthelesse shee doubted that shee would deceive her as many times shee had done before, but because of her oth she partly agreed, and was glad to take holde of that which was promised: for the minde doth quickly give credite to that which it earnestly desireth. So they satte downe together, and did eate. And as Aura served them of drinke Cibele beckened to her that shee should bring first to Cariclia the poisoned cuppe, and after her shee dranke herselfe of another cuppe. Shee had scante drunke it off, but shee beganne to swell and was cruelly tormented within: wherfore she powred out that which was left, on the ground, and looked cruelly uppon the maid. Cariclia was abashed, and soare troubled with this, and beganne to stay her upright. So were all the reste that were there. For a cuppe impoisoned is swifter then any

We soone beleeve what we would have come to passe.

Cybele doth fall into the pitte that shee digged for Cariclia, wherby we may see that evil counsel is wrost to him that giveth it.

The property of poyson.

arrowe, and is of force sufficient to kill, one that is yong and lusty: but then when it was in an olde, and drie body, it creapt into the principall partes of her, sooner then any man could tell the tale. Thus was the old woman consumed, and all her members were with the pinching of the poison dissolved, and quite without life, and all her body was very blacke. But verily I thinke that her crafty minde was more mischievous, then the poison was, in as much as Cibele nowe yeelding up her ghost, forgot not her subtile devises, but partly by signes, partly by unperfect woordes, and dying speach, shee signified that Cariclia was shee who had poisoned her. So the old woman died, and Cariclia was bounde, and brought streight way to Arsace, who asked her, whither shee had provided that poyson, and threatned to torment her on the racke, if shee woulde not confesse the trueth. Nowe was Cariclia a strange sight to those who looked uppon her, for shee was not sadde, nor bare any countenaunce that might argue a faint hart, but came smiling before her, and made no accompt of that she had in hand, either for that shee passed not of that slander because she was guiltlesse, or else for that if Theagenes were not alive, shee would also die, and esteemed it a vauntage to take upon her a deede, which other menne had done. And said: Jollie dame, if Theagenes be alive, I say that I am not guiltie of this murther. But if he have miscarried through thy mischievous attemptes, thou shalt neede no tormentes to make me confesse the fact. I am shee who hath killed thy nourse, that hath brought thee up so wel, and taught thee so much good, kill me out of hand: for I could doo Theagenes no greater pleasure, who by good right hath resisted thy wicked devises. These woordes made Arsace madde, and when shee had commaunded her to be beaten, shee said Carry this queane away bound as shee is, and shew her to her goodly lover, who is in like plite, and when you have bound her hand and foote, commit her to Euphrates also to be kept untill to morrowe, to be condemned to death by the Persian magistrates. As shee was lead away, the maide who was Cibeles cuppebearer (shee was one of the Ionians, which at the first was willed to wait upon them) whither it were for good wil which she bare to Cariclia by reason of

the acquaintance and familiaritie which she had with her, or moved by the will of God, wept and lamented pittifullie, and said: O unhappy woman which is without all fault. They who were by, wondered at her, and compelled her to tell plainely what she meant. Then she confessed how she herselfe gave Cibele that poyson, and had received it afore of her to geve it to Cariclia. But shee either troubled with the strangenes of the fact, or els called hastily upon by Cibele, who bad her bring the first cuppe to Cariclia, changed the pots, and gave the olde woman that wherein the poyson was. So shee was carried foorthwith to Arsace, and was very glad if Cariclia might be excused of this fact, for even the verye barbarous people have pittie upon a gentle and noble countenance. And although the mayde said the same to her, yet she prevailed nothing, but Arsace commaunded her also, as helping and consenting thereto, to be put in prison, and kept to judgement. The Persian magistrates in whose handes it was to determine controversies, and punish offences as touching the weale publike, were sent for in hast to sitte in judgement the next day. And when they were come, and satte, Arsace accused her for poysoning her nourse, declaring all that had happened, and would oft moist her wordes with teares, because shee was spoiled of her, whom shee accompted more deere then any other thing, and above all other loved her best: shee tooke moreover the judges to witnesse howe shee had entertained Cariclia, being a straunger, and shewed her all manner of courtesie, and was now thus wronged in steede of thankes, which shee had well deserved. To be short Arsace laide sore accusations against her, but Cariclia made no aunsweare, but confessed the fact againe, and said that shee gave her the poyson, and moreover shee added, that she would have poysoned Arsace also, if shee had not been prevented, and many other things else, and ever among would she directly raile upon Arsace. For after she had beene the night past with Theagenes in prison, and conferred with him of all their affaires to and fro, and had concluded that if neede were, she should willingly die any manner of death whereto she should be condemned, and to depart out of a life full of troubles, and endlesse travels,

BOOKE VIII

and cruell fortune, and belike had given him his last farewell lovingly, and taken the jewels that were laide foorth with her, which shee was ever accustomably woont to beare privily of purpose, and tied them at that time about her in a bagge, to the intent that they should furnish her buriall, she confessed every accusation that was laide against her, and refused no manner of death, and rehearsed her selfe many things also whereof shee was not accused. Wherfore the Judges made no delay, but had almost adjudged her to a more cruell and Persian like death, yet because they were moved with her countenaunce a little, and yonge surpassing beautie, they condemned her to be burned with fire. Then was shee had away presently by the executioners, and carried a little without the citie, all the while she was led foorth, one made a crie, that she should die for poysoning, wherefore a greate company more followed them out of the citie. Some whereof sawe her as shee was ledde, other hearde thereof by reporte, whiche quickely flewe over all the citie, and so hasted thereto. Arsace came also, and sawe that whiche happened from the wall: for shee thought it a paine, if she satisfied not her selfe, for seeing her die. When the executioners had layde a greate deale of woode together and put fire thereto, that nowe it began to flame, Cariclia prayed them who led her, to give her a little leave, and promised that she woulde goe into the fire alone, which graunted, shee sayde with a lowde voyce: O sunne, and earth, and all you blessed creatures, that are above and under the earthe, which see and take revenge of all wicked woorkers. You are witnesses that I am not guilty of that wherof I am accused, and that I am willing to die, for the intollerable griefes of minde which burthen me, vouchesafe to take me into your hands gently. And in all haste take revenge of this shamelesse Arsace, who hath defiled herselfe with so many filthie factes, and is a harlotte, and dothe all this to robbe me of my husbande. When she had saide thus, every man that was there sayde somewhat to that she had spoken: wherefore some woulde have the execution stayd till another time of judgement, and some were ready to take her away: she preventing them all, wente into the

middest of the fire, and stoode there a good while without harme, and the fire went every way aboute her, and woulde not approch neere her, so it hurte her not, but gave place when shee came thereinto, by meanes whereof she was with the lighte that was aboute her, made fayrer, and woondered al the more, by reason of her beautie, so that in a manner she was married in a fiery chamber. She went sometime into this side, and sometime into that, marveiling what it meant, and hasted to be dead, but it prevailed not, for that the fire alway gave place, and as it were fled from her: the tormentors ceassed not but layd on more wood, and reede, (Arsace, with threatning countenaunce charging them so to doe) to make it burne more vehemently: but it did no good, save that it troubled the citie more, which supposing that shee had helpe from heaven, cryed out, The woman is cleane, the woman is not guiltie, wherefore they came to the fire, and put aside the tormentours. The first that so did was Thyamis (for by this time was hee come, being admonished of that which was done by the greate bruite in the citie) and hee incouraged the people to helpe her, and beeing in will to deliver her, they durst not come neare the fire, but willed her to come foorth. For she that had beene in the fire without harme, if shee liste to come out thereof, neede feare nothing. Which when Cariclia sawe and heard, thinking also her selfe that God had preserved her, thought it best not to bee unthankfull to him, nor to set light of that benefite, but leapt out of the fire. Wherwith the people, what for joye, and woonder, gave a great shoute, and thanked the Goddes for the same. But Arsace not well in her wits, skipte from the walles, and came out at a posterne with a great company of her garde, and other noble men of Persia, and layde handes upon Cariclia her selfe, and looking frowardly upon the people, said: Are you not ashamed to goe about to deliver a gracelesse woman, a witche, and a murtherer, taken with the deede doing, and confessing the same, from her deserved paine? Seeing that in your so helping such a wicked queane, you strive against the lawes of Persia, and against the king hymselfe, his deputies, nobles, and judges also. Perhappes you be de-

ceived, for that shee burned not this day, and therefore you ascribe that hap to the Gods. Wyll you not bee wiser, and understand that this is a great proofe of her witchcraft, who hath such store of sleights, that shee can withstande the strength of the fire? Come you to morrowe into the Counsell house, if you will, for it shall bee by all your consents: there shall you heare that shee will confesse the same, and shall be convinced by such of her fellowes as are privie thereto: and I keepe in pryson. And therewithall shee carried her away, holding her by the necke, and commaunded her garde to make her roome. But some of them were angry, and in minde to withstand: other gave over, because they were somewhat blinded with the tale of poysoning, but most for feare of Arsace, and her authoritie. Then was Cariclia delivered to Euphrates agayne, to bee kept to a newe judgement, and had more yrons layde uppon her. The greatest comfort that shee had in this adversitie, was that she had time to tell Theagenes of her affaires, for this was Arsaces invention too, to put them to more paine, that the young creatures being in one place prisoners, might beholde either others torments and greefe, for shee knewe well inough that a lover is more greeved at his frendes paine, then his owne disease. But they counted this a comfort, and to be pained alyke they thought it a vauntage, and if either had lesse torments then the other, eche supposed hym selfe vanquished, and as it were more faint and weake in love. For now was it lawful for them to be together, and encourage eche other to take in goodly wise what fortune so ever came, and refuse no perill which should insue of their unfained chastitie and stedfast faith. After they had continued their talke of such matters, as is likely they would talke of (who never hoped to talke together againe) til it was night, and had satisfied them selves as well as they might: at last they fell into communication of the miracle which happened about the fire. Theagenes referred the benefite thereof to Gods goodnes, who had saved her being guiltles, from Arsaces unjust slaunder. But Cariclia seemed to doubt thereof. For (quoth she) this strange kinde of deliverie may be thought in deede to proceede

A lover is more greeved at his frendes harme, then his owne.

of God. But still to be afflicted with such miseries, and torments without all measure, is rather a token of those who are plagued by God, and are like to fall into greater inconveniences, except there bee some more hidden mysterie which casteth into extreame perill, and when al hope is past, findeth a remedy. When she had said thus, and Theagenes willed her to take all in good part, and be of a godlier minde, she cryed out aloud, The Goddes be favourable to us. Now I remember what a dreame or vision I had this last night, but had forgotten it before, I know not how. It was a true verse, and noble Calasiris expounded the same to mee. The meaning whereof was thus:

Why the fire touched not Cariclia.

By vertue of Pantarbe, let feare
of fire remooved be:
An easie thing to Parcæ tis
though els right strange to see.

Theagenes also when he heard this, was mooved like those who have some divine spirite, and gave as great a leape as his bands would let him, and saide: The Goddes in deede be good to us: for I also am made a Poet by remembring an answere which some like spirite gave me, whether it were Calasiris, or any other of the Gods in Calasiris fourme, who seemed to say thus to me:

To morrow shalt thou with the maide
escape Arsaces band:
And soone be brought with her into
the Aethiopian land.

As for me I can wel gesse wherto this oracle tendeth, the land of Aethiopia seemeth to be that which is under the ground. With the maid, that is to dwell with Proserpina. And the escapinge of Arsaces band, to be a departure of the soule from the body. But what should your verse meane, wherein is so many contraries? for Pantarbe, signifieth all feareful, and yet it woulde not have you be affrayde of the fire. Then sayd Cariclia, My deere harte Theagenes, our continuall calamitie maketh you take all at the woorste. For commonly men applie their minde to that which accustom-

ably happeneth. But I thinke that thy answere seemeth to foreshewe better lucke then you suppose. So that I perhaps shallbe the mayde, with whom you have a promise that you shall recover my countrie Aethiopia: when you shal be delivered out of Arsaces bands. But how that same shalbe donne, wee knowe not, neither is it incredible, but it is possible for the Gods to do it, and let them see thereto who give us these answeres: for as touchinge that which was foreshewed of me, it is fulfilled as you your selfe know, and I live of whom there was no hope at all, and I, who then carried mine owne saftie aboute me, was ignoraunte thereof: but now me thinkes I understande it. For where as at al times before I caryed with me the tokens that my mother layde foorthe with me. At that time, above all other when I looked for my laste judgemente, I privily tied them aboute me, that if I were saved, they might finde me such things as were necessary for me to live by: but if I miscarried, that they shoulde be my laste ornamentes, and due furniture to my buryall. Amonge these, Theagenes, whiche are Jewels of grate value, and very precious stones of India, and Aethiopia, there is a ringe which my father gave unto my mother when he was ensured to her, wherein is set a stone called Pantarbe, and aboute it are certaine holy letters written, to be shorte, that ringe hath some heavenly vertue whiche withstandeth fire, giving them grace that have the same, never to be endamaged with it, which also perhappes by the will of the Goddes, hath preserved me. Thus may I thinke, because Calasiris told me the same was written in my fascia, wherein at this time is the rest of my stuffe wrapped. This is probable and like to be true (quoth Theagenes) because of your delivery. But what other Pantarbe shall we have to ayde us out of the next daies danger? for the most wicked Arsace doeth not promise immortalitie for avoyding the fire (which I would to God might happen) but deviseth in the meane time some other new and strange punishment. And I would to God that she would condemne us both at once, to one kind of death, verily I would not call that death, but a rest from all our troubles. Be of good comfort, quoth Cariclia, we have an other Pantarbe,

this promise which was made us this night past, and if we trust in God, eyther we shall have more pleasure if we be saved, or die with better mindes if neede require. Thus were these occupied, somtimes lamenting and bewayling more either for others, then for their owne estate, sometime would they take their last leave, and make a new promise, and sweare by the Goddes and their present fortune, that they woulde holde their fayth in love inviolable to the death. Bagoas and the fiftye Horsemen which were sent with hym, came to Memphis late in the night, when al were a sleep, and when he had waked them which laye neere the gate, softly, and told them what they were, and were knowen, they went into the gates altogether in hast. There Bagoas left his horsemen, inclosing the Deputies Lodging round about with them, that they might be ready at defence if any man would withstand them. Him selfe went out by a certaine posterne, which the other knew not, and having with small adoo broken downe a slender doore, and tolde him who dwelled thereby, what he was and commaunded him to make no noyse, he went to Euphrates, knowing the way redily by continuall use beefore, and yet the moone shone a little. Whom, finding him in his bed, he awaked and as he made a noise, and asked who was there, he bade hym peace, saying, It is I, byd one bring a candle hether: then hee called a boy which wayted upon him, and bade hym light a candle, and awake no man els: when the boy was come, and had set the candle in the candlesticke, Euphrates sayd, What newes that you come so suddenly, and not looked for? I neede not, answered he, use many wordes, but reade these letters, and marke this seale, and understand that it is Oroondates that geveth this charge, and thinke that it is good to fulfill the contents of them. As soone as Euphrates had red both the letters, hee said, Arsace will be sorrowfull, and at this time is in great perill, by reason that she hath had an ague, which I thinke the Gods have sent her yesterday, and now is shee in a burning heate, so that we have small comfort of her life: I woulde not deliver this letter unto her, though she would aske for it, who rather would die her selfe and kill all us too, before she would

Bagoas commeth to Memphis, and taketh away Theagenes and Cariclia.

deliver these young folks to you, and know that you come in due time, and take them with you, and helpe them all that you may, have pittie upon them who are pittifull and unhappy, and have beene afflicted sixe hundred wayes sore against my will, but Arsace gave commaundement. Marry they are (as may appeare by them) of good stocke, and as I by experience have seene, very modest in all points, and so he led him to the prison. When Bagoas sawe the young prisoners, though they were pined away with torments, yet he woondred at their tall stature, and excellent beauty, they were troubled a little, because they thought that Bagoas came at such untimely season by night, to geeve them their last and deadly judgement, yet they tooke heart unto them, and looked chearefully as though they cared for nothing, and gave them who were there, manifest tokens that they were very glad thereof. When Euphrates came neere, and set to his hands to take away the stockes whereunto their bands were tied, Theagenes cried out: O goodly Arsace, she thinketh to hide her mischeevous deedes by night and darkenesse, but the eye of justice is quick to reprove, and will bring to light, all wicked deedes, be they never so closely and privilie done: but doo you as you are commaunded, and whether it be fire, water, or sworde, that is appointed for us, let us both together, and at one time, have one manner of death. Cariclia made the same petition too. Wherefore the Eunuches wept (for they partly understoode what they said,) and brought them out with bands and all. When they were out of the deputies house, Euphrates tarried behinde, and Bagoas with the horsemen that came with him, tooke off many of their irons, and left them no mo but so many as might keepe them safely, and not annoy or hurt them, and set them on horses, and going round about them, went as fast as they could to Thebes. When they had ridden all the night after, and till three a clocke at after noone the next daye, and never alighted, and then not able to abide the heate of the sunne, as is like in the middest of the Summer, in Aegypt, and having a will to sleepe, but most for that they sawe Cariclia weary of riding, they meant to ride somewhat aside, to ease them

The eye of justice doeth bring to light evill deedes, be they never so closelie done.

selves, and bayte their horses, and let the mayde rest. There was a little hill upon the banke of Nylus, about the which the water went, not keeping his straight course, but was turned in manner halfe round, so that it made the place like a little Iland, that which was thus compassed with the water was full of ranke grasse, by reason that it was so neere the water, so that it was very good for cattel, and horse to feede in: it was shadowed moreover with trees of Persia, and great figge trees, and such other as doe commonly growe about Nylus. There Bagoas, and his companie alighted, and used the trees in steade of a Tent, and did eate meate him selfe, and gave Theagenes, and Cariclia some too, who at the first woulde eate none, saying: it was needelesse for them to eate, which should by and by be slaine, but that he compelled them in a manner, and perswaded them as well as he could, that there was no such matter, and he told them that they should be carried to Oroondates, and not be killed. When the heate of the day was past, and the sunne shined on their side, and out of the west there came one on horse backe to Bagoas, who for hast that he made, panted himselfe, and his horse had sweatte so much, that he could scant sitte uppon him. And when he said somwhat to Bagoas secretly, he made no more hast, but held downe his head a little, and as it were mused at that which was told him, and after saide: Straungers be of good cheere, you are revenged of your enemie, Arsace is deade, who when shee heard that you were gone, hanged her selfe, preventing by her will, death which necessarily should have ensued. For shee coulde not have escaped Oroondates, and the king without punishment, but either shee should have bene put to death, or continually shamed all her life after. Such worde doth Euphrates send by this messenger. Wherefore be merry, because I knowe well ynough you have hurt no body, and she that hurt you, is dead. Thus said Bagoas to them, not speaking Greeke very well, but letting many false phrases escape him, yet he staied not, but tolde them, for that he was partly gladde himselfe, because he scant was content with Arsaces frowardnesse: who while shee lived, plaied the tyraunt, and also to cheere, and comfort the yong folkes. For he hoped that

Arsace hanged her selfe, after she heard that Theagenes and Cariclia were gone.

Oroondates would accepte well of his paines, (which was a hard matter) if he could keepe the young man well, whose comelinesse would staine all the other courtiers: and the maide of such singular beautie, to be his wife after Arsaces death. Theagenes and Cariclia were very gladde of these newes and thanked the mightie Goddes, and justice therefore. For then they thought they should have no more paine, though they had never so ill lucke, seeing that their mortall enimie was dead. So great a pleasure have some though it were to die, so that they might die with their enimies destruction. When it drew toward night, and the heate beganne to abate, so that it was better to travell in, they set foreward, and roade al that evening, and the night, and the next morning, making the more hast to take Oroondates at Thebes, if they might, but they lost their labour. For after that one of the host met him, and told him that the deputie was not at Thebes, and that he himself was sent to take up all the souldiers that were in wages, though they were any where in garrison, and bring them to Siene, whither he willed them to go: for al was in trouble, and hurly burly, and it was to be doubted that the city was taken by reason that the deputie came too late, and the Aethiopian armie used such celeritie, that it was there before any newes came, that it was comming. Bagoas leafte his intended journey to Thebes, and went to Siene, and being now almost there, he fell into the Aethiopian scoute, a valiant crue of lustie souldiers, that were sent before to spie the countrie, that the great army might have safe passage, who at that time, as well because of the night, as also for that they were not very skilfull of the countrie (for so they had commission to lay their ambushment wheresoever they sawe any commodious place) hidde them selves under certaine bushes for their owne defence, and the better to grieve their enimies too, and slept not. Early in the morning when they heard Bagoas, and the other horsemen ride by, and sawe that they were but a fewe, they suffered them to ride on, and when they knew certainely that none followed them, they brake out with a great noise, and pursued them. Bagoas, and the other horsmen that were with him, being amased, as well with their

What some would do, to be revenged of their enimies.

Celerity is a principal vertue in warre.

soudaine crie, as also for that they knewe them to be Aethiopians, by their colour, and themselves not able to withstand the number, (for they were a thousande sent to spie the countrie in light harnesse) tarried not so much, as to looke them in the faces, but fledde, not so fast at the first, as they might, because they would not have their enimies thinke that they would flee in hast. These chased them, and sent out about two hundred of the people called Trogloditæ. The Trogloditæ are a people of Aethiopia that live in husbandrie. They border upon the Arabians. They were very swift of nature, and practise the same from their youth. They never weare heavie armour, but use slinges in battaile, and soudainely invade their enimies, and so indamage them. If they perceive that they be too weake, they flee: their enimies never pursue them, for that they knowe they are over swift, and will hide them selves in everie corner. Thus these overtooke the horsemen, being themselves on foote, and wounded them in casting out of their slinges. But when they retourned uppon them, they would not abide by it, but fled backe by little and litle to their fellowes: which when the Persians perceived, they despised them because they were no moe: wherefore they chased them as fast as they might, and when they had folowed them a litle, then road they foreward againe with as much speed as they could, and spurred their horses, and gave them all the raines at will. By which meanes some escaped, and fledde unto a hil that standeth by Nylus, under the which they covered them selves that their enimies might not see them: but Bagoas was taken because his horse stumbled and he fell, and hurt his legge that he could not sturre it. Theagenes also, and Cariclia were taken prisoners, who thought it shame to forsake Bagoas, whose good wil they had tried toward them already, and hoped to find more at his handes afterward, and therefore tarried by him, partely for that they could not flee, but especially as I thinke, willing to yeeld them selves to them. Then Theagenes saide to Cariclia, Thus is our dreame come to passe: these be the Aethiopians, in whose land it is our destinie to come. I am determined therefore to yeelde to them, and committe our selves rather to doubtful fortune with them, then to

What people the Trogloditæ are, and the manner of their country.

Theagenes and Cariclia are taken prisoners of the Aethiopian foreriders.

present perill with Oroondates. Cariclia understood all the matter, which was nowe led thereto by destiny, as if she had bene taken by the hand, and conceived better hope in her mind, supposing those who tooke them, rather to be their friendes, then enimies, yet shee told nothing to Theagenes of that shee thought, but said: shee was well content. When the Aethiopians were come to them, they knew Bagoas to be an Eunuche by his face, but made further inquirie what these should be, because they sawe them bounde, and without harnesse, of an Aegyptian of their owne company, and another who could speak the Persian language, thinking that they should understand either both, or one of them at the least. For espialles, and forerіders are taught of necessitie to have such with them as can speake the language of the inhabitauntes, and their enimies, that they may the better understand that, wherabout they are sent. After Theagenes, who by continuance of time had learned the Aegyptian tongue a litle, and could answere to a short question, had tolde them that he was the chiefest servaunt about the Persian deputie, and themselves Greekes, taken prisoners first by the Persians, but nowe through better fortune of the Aethiopians, they determined to save their lives, and take them prisoners and make a present of their first pray to their king, of the chiefest juel his Persian enemie had. For Eunuches are in the courts of Persia, eyes, and eares too, who because they neither have children, nor kinsfolkes, to whome their mindes might bee bente, they depende onely uppon him who hath committed him selfe to them, and they thought that the two young folkes would be a goodly present to waite upon their king, and grace to his court. And thus they sette them uppon horses, and so carried them away, because else he being wounded, and these hindered with their bandes, could not goe so fast as they. Surely that which was done, was like a prologue of a comedie, straungers being prisoners, who a little before were afraide still of death that they saw before their eyes, were not nowe carried any more captive, but garded with a number of such, as should within a short time become their subjectes, and in such case were they.

In what estimation Eunuches are in the court of Persia.

In what case Theagenes, and Cariclia were.



THE NINTH BOOKE



THE CONTENTS OF THE NINTH BOOKE

This booke conteineth the siege of Syene, in which was Oroondates, and the drowning of the countrie round about it by Hydaspes, and the courtesie shewed to them which were in it when the towne was given up: then the falshod of Oroondates by stealing soudainly away to Elyphantina. After this is described the great battell between Hydaspes and Oroondates, in which Oroondates was overcome, and taken prisoner, and yet in the end pardoned. After this Hidaspes vieweth the prisoners, and disposeth them diversly.

THE NINTH BOOKE

BY this time was Syene besieged round about, and inclosed with the Aethiopian army, as if a man would have set nets about it. For Oroondates when he heard that the Aethiopians were at hand, and that they left Cataractæ, and came to Syene, got into the towne before them a litle, and closed up the gates, and when he had planted his slinges, and other ordinaunce uppon the walles, he weited to see what they woulde doe. Hidaspes king of Aethiopia, hearing a great way off, that the Persians were entred into Syene, by his spies, and for all that he used the same celeritie in their pursuit, by which he was in hope, he should have bene before them, but came short, lodged his armie before the citie rounde about without any skirmishe, as if he should have sitten at a play, and filled all their countrie with three score hundred thousand men and cattell, so that they drave them into a streight corner. There his espialles finding him, presented their prisoners, he tooke great pleasure to looke uppon the yong couple, and had good affection to them in his minde, as those that should be his owne children afterwarde, although he knew not so much, but especially he accompted it good lucke that they were bounde. And saide: loe at the first the Goddes deliver our enimies to us in bandes, and seing that these be the first prisoners, they shalbe kept to the ende of the

Syene besieged by Hydaspes, and the feats of armes wrought before the same.

Theagenes and Cariclia, presented to Hydaspes.

BOOKE IX

warre, to be sacrificed at our triumph to the Goddes, according to the olde custome of the Aethiopians. After he had rewarded his spies, he sente them and the prisoners to their impedimentes, and set a company to keepe them, which could well speake their language, and gave them streight commaundement to looke well unto them, and let them fare of the best, and keepe them from all manner of uncleannesse, as things appointed for sacrifice ought to be kept, and that their bandes should be chaunged, and have chaines of golde for them. For wherefore so ever yron serveth in other countries, gold serveth in Aethiopia, and they did as they were commaunded. When they tooke off their former chaines and without doing any thing els put them in comfort, that they should live more at ease, and fitted for them fetters of gold. Theagenes laughed and said: Good lorde, whence commeth this trimme chaunge? Truely fortune flattereth us wonderfully, we chaunge yron for gold, and in prison we are inriched, so that wee bee more worth in our bandes. Cariclia smiled too, and would have him of an other minde, and therefore brought him in remembraunce of that which the Gods had foreshewed unto them, and so put him into better hope. But Hydaspes himselfe assaulted Siene, and where as he thought before, that with his great host at the first approach he should have overthrowen the towne walles and all, he had almost bene then repulsed of them that kept the same, who dallied not, but valiantly withstode their enemies force, and rayled on them spitefully to anger them the more. He very wroth that they were fully determined to indure to the ende, and had not straight yealded them selves to him, thought it good not to trifle the time with his army, and doe, nothing nor to lay such a siege whereby some might escape, and some be taken, but utterly in shorte space to spoile the towne. Wherefore he devised such a peece of worke he parted the compasse about the walles among his souldiers, and to everie tenne men he appointed tenne yardes, the length and breadth thereof was very great, and commaunded them to make a ditch: some digged other carried the gritte away, and some therewith did raise up a counterwall against that which was besieged. No man

Gold serveth for such uses in Aethiopia, as yron doth in other countries.

durst come out of the towne, because of the great armie, to hinder or lette the woorke that it might not be made round about the towne, and their slinges, and other engines served to no purpose, because they saw that the space betweene the two walles was so great, that they who made the ditch, were without their daunger. When they had soone dispatched this, by reason of the great number of the labourers, he beganne such another thing. He lefte betwixt the two endes of the ditch, the breadth of one hundred foote which hee ditched even unto Nylus, bringing the same still from the lower ground to that which was higher, and more harde. A man might have likened that worke to a long wall, because it kept equally an hundred foote in breadth, and was so long as the ground which is betweene Nylus and Syene, when hee had brought this to the bankes of Nylus, he turned the water into his river, which in falling from a higher place into that which is lower, and out of the woonderfull breadth of Nylus into a narrow river wrought by hand, made a great noise, as well at the entrie thereinto, as also in the ditch when it was in, so that they might heare it, which were a great way off. Which when they who were in Syene sawe, and understoode into what danger they were brought, because he meant by so compassing them about, to drowne their towne, so that none of them might flee, for that they were so inclosed with the walles, as well by land as by water, and that they could not be assured, though they aboade within they made a good shift, as the time would suffer, to save themselves. First, when the gates, and the boorde work about them fayled, they laide upon it plaister, and pitch, to make it the surer, and they underpropped their walles that they might stand the stronger. Some brought earth thereto, and some stones, many brought olde timber, and every man that which was next hande: no man was unoccupied, but women and children, yea and old men too laboured hard. For danger of death refused the ayde neither of any age, or kinde. The sturdier young men, and those that were in wages, were set to make a little countermine that should stretch to their enemies fortresse, the manner whereof was thus: they digged a pitte almost five

yardes right downe, harde by the wall, and there laide a sure foundation. Then digged they forwarde, streight to their enemies Bulwarkes by Torche light, and those that came after in order, conveyed the grypt from those that went before, and caried it into a certaine part of the citie, where their Gardenes were. And this did they for this purpose, that if the water came into that place which was without earth, it might have a way to breake out, and fall away. But this calamitie prevented the redines of the citizens. For Nylus having now passed the long ditch, fell very fast into the rounde River, and flowing everie where over the Bankes, drowned all the space betweene the two walles, and made it like a standing Poole. And thus was Syene made an Island, and a citie which standeth in the middest of a countrey, was compassed about with water, and beaten upon soare with the waves of Nylus. The wall of the towne withstoode the force of the water but one day. But as soone as the water increased and waxed high, so that it sunke into the ground, by reason that it was blacke and fruitefull, and wetted somewhat deepe, and tooke the foundation of the wall, so that the weight above began to shake, and doo as though it woulde fall in every place, where the softnesse of the earth caused it to shrinke, in suche sort that all their provision trembled, and the warders upon the wall were afraid of drowning, and by that time that it was night, a parte of the wall where the towers stoode, fell downe, not so that the fall was lesse then the water, nor able to receive the same, but that it was five yardes higher, so that almost it put them all in feare of drowning. Wherefore there arose a pittifull crie of all manner of folkes that were in the citie, so that their enemies might heare it, who lift up their handes to heaven, and called to the Goddes for helpe, which was all their hope that was left, and humblie besought Oroondates to sende Messengers to Hydaspes, to intreate of peace. He was content, now being made the servant of fortune, were he never so loath. But how he shoulde sende to his enemies, because the waters went rounde about him, he could not tell, but as necessitie taught him. For when he had written what he would, and tyed it to a stone, with

Syene a patterne of a miserable besieged citie.

a sling he cast the same in steede of a messenger, to his enemies, by that meanes sent he his humble prayers over the sea. But he lost his labour, for that the strength of the sling coulde not overreach the length of that space, but fell into the water before it came to them. He cast againe in like sort, and was deceived: so did al the archers, like such as contended to shoote at some marke, and laboured to shoot beyonde the drowned ground. Last of all they helde up their handes to their enemies that stoode on the Fortresses, who had good game of their miseries, and declared by signes as well as they could, what those throwes meant: sometime they helde up their handes before them, like such as craved mercie: sometime would they holde them behind their backs, in token that they were ready to receive bandes, and become their bondmen. Hydaspes perceived that they desired health, and was ready to graunt it them. For the enemie that yeeldeth, doeth make, and in a manner force a noble man to bee gentle. But because he had no ready way thereto presently, he determined to trie them better. There were certaine boates which he suffered to come out of Nylus into his ditch, and there he withhelde them. When he had chosen ten of the newest of them, and furnished them with Archers, and other armed Souldiers, and told them what they should say, he sent them to the Persians. They rowed in good order, that if their enemies woulde doe any thing that they looked not for, they might be ready to fight. Truely this was a strange sight, that a shippe should sayle from wall to wall, and a Marryner shoulde practise his skill in the middest of the drye lande, and a boate be rowed where the plowe was woont to worke. And although the toile of warre ever deviseth new thinges, yet then invented it the straungest thing, when it made those that were in ships, fight with them that stoode upon the walles, and joyned two armies by sea and land together. Those that were upon the walles, seeing the boates full of armed men drive neere to that part where the wall was fallen downe, beeing men amazed, and full of feare for their present dangers, suspected them who came for their safetie, (because in extremitie, all that happeneth is feared and

In warre be newe devises alwaies.

In extremitie every thing is fearefull.

suspected) and so cast stones, and shotte toward the Ships. In such sort deale men that are in a desperate case, accompting every small protecting of their life, a vauntage. Marry in their casting they so directed their hands, that they would not hurt them, but forbid them the land. The Aethiopians also shotte, but more certainly, and as men that understoode not the Persians minde, and killed them by two or three at once, so that some of them suddenly wounded, fell over the walles headlong into the water. And the skirmish had beene worse while the one spared, and did but defend them from land, and the Aethiopians fought very angerly, if a certaine olde gentleman of Syene had not come and spoken thus to them on the walles. O mad men, and too much amazed with your miseries, doo we now keepe them off, whome wee humbly prayed to helpe us before, seeing that they come to us contrary to all hope? Who if they come frendly, and bring us peace, they shall be our saviours, but if they meane to deale like enemies, they may with little labor be slaine when they be landed: but what shal wee be the better when we have slaine these, seeing that so black a cloude hangeth over our heads, both by water, and by lande? Why doe we not rather let them come in, that we may understand what they have to say? Every man thought that he said well. The deputie also commended his devise. Wherefore every man went up and downe, and layde his weapons aparte. When that space betweene the towers was without defendaunts, and the people gave them a token with a banner that they were content that they should lande, the Aethiopians came neere, and as it were preached out of their ships to the besieged company thus: Ye Persians, and men of Syene, that be here, Hydaspes king of the East and Weast Aethiopians, and at this time yours also, knoweth both how to overcome his enemies, and is redy of nature to graunt mercy to them that humbly aske it, judging that to be the vertue of his souldiers manhood, but this his owne praise and honour, proceeding from courtesie. And although he have your lives in his hand, either to graunt it you, or to take it away: yet because you humble your selves to him, he willeth you not to

A wise oration of a gentleman of Syene.

The oration of Hydaspes souldiers beseeged in Syene, wherein Hydaspes is commended for all the vertues requisite or needful for a king.

be in feare, and he will not him selfe, but giveth you leave to appoint what conditions you will, to be delivered from this peril: for he is not minded to deale Tyrantlike with you according to hys owne wil, but governeth mans estate with mercy without envie. The people of Syene made answere, that they committed them selves, their children and wives to him, to doe with them as he should thinke good, and that they would render up the citie also if they might live, which now was in a desperate case, and utterly lost, except the Goddes and Hydaspes doe prevent the ruinous decay. As for Oroondates, he answered that he would depart from all that for which the warre began, and that he would let him have the citie Phylae, and the Smaragde mines, but he made request that he would not deale hardly with him, or cause him to yealde him selfe, and his army. But if Hydaspes would keepe al the points of courtesie, he should give him leave to depart quietly with his souldiers to Elyphantina, which should doe him no damage, nor lift up any weapon against hym, els he had as lieve die now as to live any longer, and bee condemned by his king for betraying his armie, and perhappes that also would be worse, for that now hee should have but a simple and usual death: then he should haply have new torments devised for him. When hee had said thus, they desired them to take into their company two Persians, under pretence that they should goe to Elyphantina, and if they would yeelde that were in that towne, he would doe the like without further delay. With this answere the Legates departed, and tooke the two Persians with them, and recompted to Hydaspes how they had sped. Who after hee had smyled a little, and much blamed Oroondates for his great foolishnesse, that he being a man not in his owne power, but in another mans, either to live or die, would argue of any conditions, said, it were very fondly done, to destroy such a number for one mans madnesse, and so he let those depart to Elyphantina that Oroondates sent, as though he cared not if they made what provision they could to withstand him. But of his owne men he appointed some to make a damme at the entrance of Nylus, into his ditch, and other some to turne the water an other way, that

The follie of Oroondates.

BOOKE IX

so the water (if there came no more in) might be the sooner avoyded out of the space betweene Syene and them, and the harder to travell in. They began the worke a little as they were commanded, and would have proceeded the next day, but then they could do no more because of the night that came upon them. Moreover they that were in the citie, sought all meanes they could to save them selves, and were al comforted with this health that was promised them unlooked for. And those that made the mine underneath the ground, drewe somewhat neere to the enemies ditch: which thing they gessed, because they tooke the measure of the space with a line, other set proppes to stay up the walles, which thing they might easilie doo, because of the stones when the wall fell inward. Yet when they had done all that they could, and thought them selves in safetie, they were not a little troubled, but about midnight a great part of the Aethiopians began to digge beefore night (whether it were because the ground was loose, and not thicke ynough where the damme was made, and so the foundation was throughly wetted, or els by reason that the workmen left some empty place in the ground, and therefore it decayed: or whether the water came into the place, where was not grytte inough laid, when the workmen were gone, and so the damme was broken, by reason that water did increase and swel, or whither a man may judge it the providence of God, brake and made such a noyse, which so abashed them, that they knew not what was hapned, but both the Aethyopians and Syenians thought that the most part of the walles was fallen downe. They which were in the Tents kept them selves close, because they were well, and thought they should know what it was in the morning. But the Citizens went round about upon the walles, and seeing that all was well there, they thought that their enemies had had some mishap, until the morning tooke away al this doubt, and the breach was espied, and the water suddenly avoyded. Then did the Aethiopians damme up the entrie of their ditch, and made flood gates of wood, and laid many thousand loades of earth therein, which they fetched as well from the land as by water in their boates, and thus went the water away at length, yet

could neither of them come to the other: for the earth was covered with a thick mud, and under that which seemed to be drie at the top, there was much wetnesse, which as well deceived men as horses. So they passed their time two or three daies, and in token of peace the people of Syene set open their gates, and the Aethiopians laide aside their armour. And so was there a truce, yet came they not together, neither was there kept watch and warde with either of them. But they that were in the Citie gave them selves to pastime and pleasure, for then it hapned that Nyloa the highest feast that the Aegyptians have, fell, which is kept holy about Midsummer, at what time the floud increaseth, and it is honoured more then all other for this cause. The Aegyptians faine Nylus to be a god, and the greatest of all Gods, equal to heaven, because he watereth their countrey without cloudes, or raine that commeth out of the ayre, and thus dooth he every yere without faile, as wel as if it shoulde raine. And this is the common sorts opinion. But the cause why they gave him so divine honour, is because they thinke that the mixture of moyst and drie, is the speciall cause of the beginning and continuance of mans life (as for the other elements, they depend upon these, and are where so ever these bee) and they deeme that moysture proceedeth from Nylus, and drynesse from the earth: but this every man knoweth also. Marry their divines say that the earth is Isis, and Nylus is Osiris, geving to either a new name. Therfore the Goddesse is very desirous of his company, and rejoyceth when he is with her, but loureth when he is absent, as if some unhappy blast of lightning had touched her. This tale have the skilfull men in natures secretes devised, because as I thinke, they would not make prophane persons privie of their secrecies conteyned therein: but they instruct those that are desirous to knowe these privities in their vestery by candle light. And let this suffice to be spoken at this time, by the leave of the Gods, as for the great secretes they shal not be revealed for reverence sake. Now let us proceede orderly with that which was done about Syene. When the feast of Nylus was come, the inhabitants fell to killing of beastes, and to doe sacrifice, and for al that

Nyloa a feast that the Egyptians keepe in the honour of Nylus.

Why Nylus is in such honor with the Egyptians.

there bodies were busied with their present perilles, yet their mindes, as much as they might, were godly disposed. Oroondates wayting his time, when the Syenians were fast a sleepe after their feasting, conveied his army privily out, for he had secretely given the Persians warning before, at what houre and which gate he would go foorth, every Decurion was charged to leave all their horses, and other cattell behinde, that they might not trouble them in their way, nor make a noyse, whereby that they dyd should be discovered, but every man to take his armour, and a boorde, or plancke under his arme. When they were come together, as he had commaunded, he cast the boordes that every man carried, overthwart the Ose, and laide them in such sort that one touched an other, and so conducted over his armye with little paine and great speede, as if there had beene a bridge, for that they who came after delivered their boordes to them that went before. When hee came to land, he went privily by the Aethiopians, who suspected nothing lesse, nor kept watch any longer, but slept soundly, as fast as his breath would geve him leave, and went to Elyphantina and was let in by and by, for that the two Persians which were sent from Syene (as was appointed) wayted for his comming every night, and when they heard their watche woorde, they sette open the Gates. When it was day the people of Syene first knew of this escape, suspecting the same for that everie man missed the Persian that was lodged in hys house, and could not heare of them, and by the bridge which they sawe before the Towne. Then was the citie in great feare againe, and looked for greevous punishment for this second injurie, because they had shewed them selves so unfaithfull to let the Persians escape, after they had found such clemencie at the Aethiopians hands. Wherefore they determined every man to go out of the citie, and yeelde them selves to the Aethiopians, and by oath to confirme their ignorance, if happily they maye move them to pittie. When all of every age were come together, and had taken boughes in their hands, to declare their lowlinesse and humilitie, and with tapers burning, carried all their Gods, and holy images in token of peace, and were come over that bridge to the Aethiopians,

Oroondates subtile escape from Syene to Elephantina.

A pittifull sight.

they fel upon their knees, and sate a farre off, and gave all at once a sorrowfull and lamentable cry, craving in humble sort the forgivenes of their offence: and to obtaine it the rather, they layde their infants before them, suffering them to goe whither they would, so asswaging the wrath of the Aethiopians with their age, which was without suspicion and blame. Those children for feare ranne from their parentes and nources with a wonderfull cry: some crept in the way which went toward the Aethiopians hoste: other lay and cryed which could not speake perfectly, and would have made any man to take compassion uppon them, because fortune even in them pointed out an humble estate. When Hydaspes saw this, he thought that they craved mercie in more earnest sorte then they did before, and therefore sent one to knowe what they would have, and howe it happened that they came out alone, and not the Persians with them? They told him all, the Persians flight, their innocencie, the high feast of the countrie, and howe that they privily slipt away while they were busie in the service of their God, and when they had banquetted, and were fallen asleepe. Whereas perhaps if they had sene them being without armour they should not have bene able to have staied them being armed. When Hydaspes heard this, he suspected (as the troth was in deed) that Oroondates would do somwhat to entrap, and hurt him. Wherfore he sent onely for the priests, and when he had worshipped the Goddes of greatest price, he asked them if they could informe him of any thing that they meant to doo, and whither they were gone, and wherein was their greatest trust. They answeared that they knewe nothing certainly: mary they deemed that he was gone to Eliphantina, where the chiefe strength of his army laie, and that Oroondates best trust was in his barde horses. When they had said thus, they desired him to goe into the towne as his own, and to take from them all his displeasure. But Hydaspes would not enter into it at that time, yet he sent thither two troups of armed men, to see whither there were any guile as he suspected, if not that they should bee a garison to defend the citie, this done he sent away the people of Syene with gentle promises, and went him selfe fore-

ward with his army, either to receive the Persians if they set upon him, or if they would not, to charge them. He had scant sette his men in araie, but his espialls gave him warning that the Persians were comming in battaile raie with banners displaied. Oroondates mustred a great army at Elyphantina, but when he sawe that the Aethiopians were so neere, and he looked not for them so soone, he was forced to take Syene with a fewe souldiers, where he inclosed on everie side, for all that he sued for safetie, and obtained it according to Hydaspes promise, yet was he the falsest man alive, who caused two Persians to goe over with the Aethiopians, under colour that they should inquire, and knowe howe they of Elyphantina would make peace with Hydaspes, but in deede to understand whither they made themselves ready to battaile, if he by any meanes could escape, which fraudulent, and guilefull devise he put them in practise. And when he found them well provided, he leade them foorth streight, and protracted no time till he came to his enimies, putting all his hope in celeritie, if he might take his enimies unprovided. By this time either armie had sight of other, and he tooke the field first with all the Persian bravery, so that it glistered with their silver and gilte armour, as if all the place had bene on fire. For then the Sunne arose, and shining upon the Persians, gave such a wonderful brightnesse from their complet harnesse, that it rebounded upon those that were a great way off. In the right wing of his army he placed the Medes and Persians that dwelled not farre off, in the forefront whereof wente those that were surely armed, and the archers that were lightly harnessed came behind them, that they might shoote the better, being defended by them. In his left wing were the Aegyptians, and Africanes placed, and slingers and archers with them too, and them he charged oft to breake out and assaile the side of their enimies battaile. Him selfe was in the middest of his maine battaile, sitting in a chariot very bravely, inclosed therewith rounde about, for his better safetie, before whom were his bard-horsemen, uppon trust of whome he ventured to joyne with his enimies. For this is a valiant crue, and is set before the other armie, as if it were a wall

The order of Oroondates his armie.

that might not be battered. They are armed thus. A picked fellow of great strength putteth uppon him a helmet according, which is as fit for him, as if he should put on a visarde in a maske: this covereth his head downe to his shoulders, saving that there be holes left for him to looke out at, in his right hand is a great staffe, bigger then a speare, with his lefte hand hee ruleth his horse, by his side hangeth a swoorde, and all his body is covered with a cote of steele. And a steele cote is made thus: with peeces of brasse, and yron, as big as the palme of mans a hand, they make a coate as it were of skales, laying the end and sides of eche of these upon other (so that the nethermost part of one, goeth over the toppe of the other) and so they sowe them together, and this lieth uppon every part of the body without any a doo: it compasseth every joynt, and never letteth a man either to straine out his limmes, or draw them in, for it hath sleeves, and reacheth from the necke downe to the knees, saving that necessitie forceth that it be cut off betwixt the thighes, as one should sitte uppon his horse: and such is a cote of steele, which beateth off al darts, and keepeth off al manner of blowes. Over their legs to their knees, they pull on a boote which is tied to their jacke. Like unto this doo they arme their horses too: about his legges they tie bootes, and cover his head with frontals of steele, from his backe down beneath his belly hangeth a cloth with diverse wreathes of yron, which doth both arme him, and by reason of the space that is betweene it, hindereth not his course at all. Being thus appointed, and in a manner throwen into his armoure, he sitteth uppon his horse, mary he leapeth not up himselfe, but other helpe him, he is so combred with the weight of his armour. And when the time of battaile commeth, he giveth his horse the raines, and spurreth him with his heeles, and so fast as he can, he rideth upon his enemies like a man made of yron, or an image fashioned with hammers. His great staffe at the fore end is tied to his horse neck with a corde, and the hinder ende is made fast to the buttockes of the horse, so that in the conflict it flieth not backe, but helpeth the horsemans hand, which doth but guide the same aright, and by that meanes giveth the greater blow,

How the Persian horsman is armed.

How a steele coate is made.

so that it runneth through every man that it hittes, and oftentimes it bareth through two men at one blowe. With such a troupe of horsemen, and the Persian army thus appointed, the deputie set forward toward his enimies, leaving the floud ever behind him, foreseeing, because he was farre inferiour to the Aethiopians in number, that the water should be in steede of a wall to him, that he might not be compassed aboute with his enimies. Likewise Hydaspes brought on his army, and placed the souldiers that came from Meroe, being very cunning in fighting hand to hand against the Persians, and Medes his enimies right wing. He set moreover against them, who were in his enimies left wing the Trogloditæ, which came from that country where the cinnamon groweth, being light harnessed souldiers, and excellent swift of foote, and cunning archers. But against the middle warde, which he heard was the strongest, he set himselfe and his eliphantes, with towers on their backes, and the souldiers that came from the people called Blemmies, and Seres: whome he instructed what they should doe when they came to fight. When the token was given in the Persian army with trumpette, but in the Aethiopian with drumme and timbrell, Oroondates sette foreward as fast as he coulde, but Hydaspes at first went as softly as possible he might, by this meane providing that the elephantes should not bee farre from those that should rescue and defend them, and that the horsemen in the middle of his enimies army, should be tried before they came to strokes, as soone as they were within daunger of shotte, and the Blemmies perceived that the horsemen were hastie to come uppon them, did as Hydaspes commaunded, and leaving the Seres to see to the elephantes, they ranne a great way before their fellowes toward the horsemen, that those who sawe them would have thought they had bene madde, that being so fewe, durst incounter with so many, and so well armed. Herewithall the Persians spurred their horses faster then they did before, taking their boldnesse in manner for a vantage, and thought without more adoo at the first dash to dispatch them. Then the Blemmies when they were almost come to hand strokes, and in a manner stucke

Howe Hydaspes ordered his armie.

Trogloditæ a people of Aethiopia.

Blemmies and Seres are people of Aethiopia also.

Oroondates haste and Hidaspes leasure, are to be marked of capteines, his to be avoyded, this to be imitated.

upon their speares, soudainly al at once fell downe and crepte under the horses, and kneeling with one knee uppon the ground layed their heads and shoulders under the horses without any harme, saving that they were troden a little with their feete: but they did a wonderfull straunge thing, for contrary to all mens opinion they wounded the horses, and thrust them in the bellies, as they past by them, wherewith a great sort fell downe by reason that their horses for griefe would be ruled no longer, and so cast them. Whom as they lay on heaps, the Blemmies wounded under the thighes, for the Persian horsman is not able to sturre, if he want his horse. They which escaped with their horses whole, fell into the Seres bands. They as soone as their enimies came neere stept behinde the elephantes, as behind a great tower, and most sure coverte. There was a great slaughter, so that their horsemen were almost all slaine. For their horses being afraide of the greatnesse, and straunge sight of elephantes shewed to them, on the soudaine, some turned backe, other ranne aside, and caused the maine battaile to breake their aray streight. They who were uppon the elephantes, bicause every towre had sixe men in it so that on every side, two fought save behinde, shot so continually, and so straight as though they had shot at some marke out of their towers, and so if they hadde bene in some steedy castell, so that the thicknesse of their arrowes was like a cloud, to the Persians; especially, for that the Aethiopians making their enimies eyes their marke, as though they fought not a like for life, but contended whither were the better archers, did so hit their marke, that those that were striken ranne here and there with the arrowes, as if they had bene pipes in their eyes. If any of them came against their willes, out of the araie because their horses would not bee ruled, they fell among the elephantes, where they died there being overthrowen of the elephants, and troaden under their feete, or else killed of the Blemmies, and Seres who ranne out uppon them, as if they lay at receipt behinde the elephants, and wounded some with arrowes, and other they killed when their horses cast them to the grounde. To be short whosoever escaped, did nothing worthy talke, nor hurt the

A notable fact of the Blemmies.

elephantes any whitte, for that the beast is covered with yron when he commeth to battaile, and if he were not, he hath of nature so hard a scale over his bodie, that no speare can enter thereinto. Lastly when al that remained alive were put to flight, the deputie with shame ynough forsooke his chariot, and gotte him on horsebacke and fled, and the Aegyptians, and Aphricanes who were in the lefte wing knewe nothing hereof, but fought manfully, and tooke more hurt a great deale then they did: marry they bare it out valiantly. For the souldiers of the country out of which the cinamon commeth, being set against them, charged them sore, and drave them to such shiftes, that they knew not what to do, because when they set upon them then would they flee, and running a great way before would turne their bowes behind them, and shoote as they fledde: but if they fledde, then would they pursue them neare, and either with slinges, or little arrowes impoisoned with dragons bloud anoy them grievously, for everie one of them hath a round writh uppon his head, in which their arrowes are set in order they turne the feathers toward their heads, and suffer the arrow heades to hang out like the beames of the sunne, then in skirmish do they take out their arrowes as readily as if they had a quiver, and leaping and dauncing in and out Satyre like, themselves being warmed, and shoote at their enimies, and have no yron heads uppon their shaftes. For they take a bone out of the dragons backe, whereof they make their arrowes an ell long. This done as well as they can, they sharpen the same, and make a naturall head thereof, so called perhappes of the bones that came out of Greece. The Aegyptians maintained the battell, and kept their order a great while, and received the shot upon their shieldes, either for that they be of nature great sufferers, and make their boste (not so profitable, as arrogant) that they care not for death, or else fearing to be punished if they shrunk from their standards. But after they heard that the horsmen which was the chief strength, and greatest hope of their battaile were put to flight, and the deputie gone, and that the Meades, and Persians which were the best souldiers had done no noble feate, but a little damage to the men of

The elephant is almost invulnerable.

How the Trogloditæ weare their arrowes.

Whereof the Trogloditæ make their arrowes.

The Egyptians care not for death.

Meroe, against whom they were placed, and received a great deale more, and that everie man else was fledde, they beganne to leave fighting, and turne their backes too. Hydaspes seeing this notable victorie out of his tower, as well as if he had bene on the top of an high hill, he sent herauldes to them that followed the chase, not to kil any one, but take as many as they could alive and above all other, Oroondates which was done. For the Aethiopians drawing their maine battailes along, yet so that their aray was very thicke, turned the wings round about, and so inclosed the Persian army, and left no place for them to flee, but through the river: into the which when many fell, and were in great daunger, among the chariottes, and other multitude of men, then perceived they that that policie which the deputie used in the conduct of his army, was very foolish, and to no purpose, because at the first when he feared least his enimies should beset him round about, and therefore so lead his army, that Nylus was ever at their backes, he marked not that he left no place for him selfe whereby he might flee. There was he himselfe taken, at such time as Achemenes Cybeles sonne (who by this time heard what newes were at Memphis) went about in that broile to kill him (for he repented that he told any thing of Arsace nowe) seeing that all argumentes whereby he might prove the same were taken away, and yet was deceived, and had not given him a deadly wound, but he himselfe streight payde for it, being stroken through with an arrow of an Aethiopian, who knew the deputie, and desired to save him as the charge was given, and was offended that any man in flight from his enimies, should shamefully set upon his owne felowes, and take that opportunitie which fortune profered, a time to be revenged of his private adversarie. When he was brought by him that had taken him prisoner, and Hydaspes sawe him readie to swoone, and sore bloudied, which he caused to be stinted straight with such thinges as were provided therefore, because he determined to save him if he might, he comforted him thus: I graunt you your life with all my heart, for it is a great praise to subdue the enimie in the fielde, as long as he withstandeth by manhoode, but when

Hydaspes doth get the victorie, and Oroondates fleeth.

Achemenes would kill Oroondates, but is slaine himselfe by an Aethiopian who taketh him prisoner.

BOOKE IX

The especiall praise of a notable capteine.

A pretty communication betweene Hydaspes and Oroondates.

The nature of a cruel and tyrannous king.

In warre oft is occasion proffered of well doing.

Good kings have ever had their first and greatest care to serve God well, even among the heathen, as Hydaspes was.

What sights the people of Syene shewed Hydaspes.

he is overcome, by liberalitie. But what was the matter that you were so false? I was false to you, aunsweared he, but true to mine owne prince. Then (saith Hydaspes) what punishmente thinke you that you have deserved, seeing that you are overcome? Such as my prince ought to take (quoth he) of any of your Captaines that had kept their allegiance to you. Truely (said he) he would commend him, and sende him away highly rewarded, if he be a true king, and not a tyraunte, and is desirous that other men by his example shoulde doe the like. But sir (said Hydaspes) you say that you be faithfull, but wil not you confesse that you plaide the foole in adventuring to match so many score thousands. He answered, I did not foolishly perhaps, seeing I considered my princes nature, who dooth more punish the cowardly souldier, then reward the valiaunt man. I determined therefore to joyne with you, and doo some woonderfull thing, contrary to the opinion of men, as the like occasion of wel doing doth oft happen in warre, or if I happened to escape, that I might have a good excuse because I remitted nothing that I ought to have done. When Hydaspes heard him say thus, hee praised hym greatly, and sent him to Syene, and gave the chirurgians charge to looke very wel to him. Him selfe also entred the Towne, with certaine pyked men of his army, and all the men of what sorte or age so ever they were, of the citie mette him, and cast uppon him and his armye, garlandes and flowers, such as grewe about Nylus, and commended him greatly for his notable victorie. As soone as hee came into the Towne, ryding upon an Eliphant, in steede of a chariot, hee busied his minde about the service of the Goddes, and sacred things, and asked of the originall of the feastes of Nylus, and if they could shewe him any strange thing worthy to bee looked on. They shewed him a deepe well, which shewed the manner of Nylus, like unto that at Memphis, made of hewed free stone, wherein were lines drawen an elle one from an other, into the which the water of Nylus brought under the earth by a spring, and falling into these lines, declareth to the inhabitaunts the ebbes and floodes of Nylus, by the number of the figures, which bare or covered, doe plainly tel the

rising and falling of the water thereof. They shewed him also the strikes of dialles, which made no shadowe, because the sunne about midsummer at Syene, going directly over the point thereof, geveth no shadow, and by the like reason it shineth upon the water which is in the bottome of their welles. Hydaspes marveyled not at this as a thing strange unto him, for he saw the like at Meroe: but when they talked of their feast, and praysed Nylus woonderfullie, calling him the sonne, and authour of all fruitfulnesse, the upholder of the upper Aegypt, and father and maker of the inferiour, which bringeth every yeere a new fertilitie thither, whereof the Grecians call it Nylus, and telleth them the course of the yeere, by flowing in Summer, and ebbing in Autumne, and the flowers which growe in it in the spring time, and the broode of the Crocodiles, and said that Nylus was nothing els but the yere. Which opinion also the name approoved, for if you divide the letters conteyned therein, into unities, if they be put together, will make three hundred sixty and five, and so many there bee dayes in the yeere. To bee shorte, when they added thereunto the properties of the flowers, and beastes that breede thereabout: Hydaspes said, this tale doth not only belong to Aegypt, but Aethiopia also. And seeing that Aethiopia bringeth this floodde to you, whether it be a God as you thinke, or a mingle mangle of all other flouddes, you have good cause to honour that which is the mother of your God. We doe so, saide the priestes, as wel for other causes, as that it hath given us a preserver and a God. When Hydaspes tolde them that they ought to praise reasonably, he entred into Syene, and solaced him selfe in the other part of the day in banquetting with the cheefe Lords of Aethiopia, and the priestes of Syene, he gave leave to his army to doe so too. There were great heards of beasts, flockes of Sheepe, many Goates, and Swine, whereof the Syenians gave some to the armie, and some they sold. The next day after Hydaspes sitting in his royal throne, divided to his army the Cattel, Horses, and all the other bootie, as well that which he had in the Towne, as that hee woonne in the field, according as every man had deserved. When he was come to him that tooke Oroon-

Nylus runneth through Aethiopia, before it commeth into Egypt.

BOOKE IX

Souldiers now are ofter partakers of the blowes in the battell, then booty after victorie.

Hydaspes example may be commended of many princes, but I thinke it be imitated of none, or very few at this day.

dates, Hydaspes sayde to him, Aske what thou wilt for thy labour. He answeared, I neede aske nothing, O king, but will be content with that I have, if you be pleased therewith, which I tooke from Oroondates, and saved him according to your commandement: and therewith shewed him the Deputies dagger, sette with precious stones of great value, and woonderfull much woorth, so that some of those that stoode by, cryed out that it was too much for a private man, and a jewel more fitte for the king: Thereat Hydaspes smyled a little, and said, What can be more meete for a king, then that I shoulde bee of such courage of minde, that I am not mooved with hys covetousnesse, but despise the same? Beside, the lawe of armes geveth the victor leave to take what so ever he findeth about his prisoners bodie, wherefore wee geeve him leave to keepe that which he might have concealed, and we never the wiser. After him came they who tooke Theagenes and Cariclia, and said: O king, our bootie is not golde, nor precious stones, which is little woorth in Aethiopia, and are cast about by heapes in the kinges Palace, but we bring you a young man and a mayde, brother and sister, borne in Greece, which except your grace, are the tallest and fairest creatures in the world, wherefore we crave that we may be partakers also of your large liberalitie and bountie. Wel remembred said Hydaspes, for when you brought them to me, then I looked upon them sleightly, wherfore let some man bring them hither straight, and the other prisoners also. They were brought out of hand, for that one ranne foorthwith to the impedimentes without the walles, and tolde the keepers that they should bring them to the king foorthwith. They asked one of their Keepers whose Father was a Greeke, whither they should bee carried, hee answered, that king Hydaspes would see them, and therewith as soone as they heard Hydaspes named, they cried out, The Goddes be our comfort, because till then they were afraid least any other had reigned. Then said Theagenes softly to Cariclia, Now my hart, you shal tel the king of our affaires, seeing Hydaspes reigneth, whome you have tolde me oft was your father. Cariclia answered, My deere, great busines must be done with great circumspection. For it is

necessary that the endes of those things must be done with many circumstances, whose beginnings the Gods would have very troublesome, and it is meete not to detect that in a moment, which hath beene long a woorking, especially for that the head and principall point whereupon this businesse and invention dependeth, I meane my mother Persina, is away, whome by the favour of the Gods we heare is alive also. But if he give us away to any man, shall he not cut off all occasion how we shall come into Aethiopia, saide Theagenes? You neede not feare that, answered Cariclia, for we have heard divers times ere now of our keepers, that wee are kept to bee sacrificed to the Goddes of Meroe, wherefore you neede not doubt, that either wee shall be given away, or killed before we come there, seeing wee bee consecrated to the Goddes, which thing godly men cannot undo, but if we through this our wonderful mirth in hope to speede well, doo without consideration tell our estate, seeing that they be not here, who may knowe and beare witnesse thereof. It is to be feared least through our negligence, and that woorthily, we shall incense him that heareth us, and make him angry, who wil perhaps also make a mock of it, that we being prisoners, and appointed to serve, wil be so bold to say that we are the kings children, and have no probable, but fondly devised arguments to prove the same. But the tokens, said Theagenes, which I knowe you received and keepe about you, will make for us, and declare that we use no fraude nor falshoode. Tokens saide Cariclia, are tokens to them that know them, and gave me them, but to those that know them not, and can not understand the whole matter, they are but a vaine treasure: and perhaps would make them lay theft and robbery to our charge. And put the case that Hydaspes knowe some of them who shall perswade him that Persina gave me them as a mother to her daughter? The surest token Theagenes, that can not be denied, is a motherly nature, by which it commeth to passe, that that which dooth ingender, is pittifully affected by some secrete of nature, toward that which is ingendred. Shall we then neglect these things which may make all the rest seeme true. As they thus talked of these things, they were almost come

Great matters may not be sleightly handled, and here is a passing witty conference betweene Theagenes and Cariclia.

Good men wil not breake a vowe to God.

To whom tokens are tokens.

It is by nature decreed that every creature hath a marveilous love to that which is ingendred of it selfe and this appeereth most in mankinde.

BOOKE IX

into the kings presence, and Bagoas also was brought with them. As soone as the king sawe them stand before him, he lifted him selfe up a little from his throne, and when he had said: The Goddes be mercifull to mee, he sate downe againe, and was in a studie. When the Noblemen of Persia asked him what he ayled, he made answere: I thought this last night, that I had a daughter, which suddenly was growen to such a stature as this woman is of, and though I tooke no regarde to my dreame before, yet now by the beautie of this maid which is like her, I remember it againe. Those who were about him, said that it was a fantasie of the mind, which often times would foreshew thinges to come. But for that time he made no account of it, but asked them what they were, and of what countrey borne. Cariclia held her peace, and Theagenes spake, that they were brother, and sister, borne in Greece. O noble Greece (said hee) who doest at other times bring foorth good and honest creatures, and at this time hast provided us of good offerings, as to doo sacrifice for our victorie. But why had not I a sonne also in my dreame? (sayde hee smylingly to them that were by) for as much as reason would that I should have seene this young mans figure first beefore the maydes. After this he turned his talke to Cariclia, and speaking Greeke, (which tongue is in price with the Gymnosophistes, and princes of Aethiopia) said: Thou maide, why doest thou hold thy peace, and not answere to my question? Cariclia aunswered: At the Altars of the Goddes (to whome we understande that we are kept to be sacrificed) you shall know me, and my parents. In what countrey be they (said Hydaspes to her againe?) They be here (quoth she) and shal be present also when we shal be offered. Thereat Hydaspes smiled, and said: Surely this daughter borne to me in my sleepe, dreames that her parents shal be conveyed out of Greece into the middest of Meroe. Therfore let these be carried away, and kept as wel as they have bene hitherto, to set foorth and adorne our sacrifice. But what is he that standeth by them so like an Eunuche? One of the men that stoode by, answered, that he was an Eunuche in deede, whose name was Bagoas. Let him goe with these also,

Hydaspes dreame.

not as a sacrifice him selfe, but to see to this other maide ordained to be offered, that shee may bee kept chast untill the time come that she shall be offered. For Eunuches are very jealous, and therefore he appointed to take heede the other doe not that which they them selves are not able to doe. When he had said thus, he looked upon all the other prisoners, which came orderly, and told them, some whereof, such as seemed were borne to be slaves, he gave away, but such as were of good parentage, he let goe freely, saying that he commaunded ten young men chosen out of all the rest, and as many maydes to be carried with Theagenes for that purpose, when hee had answered every man that had neede of him. Last of all he spake to Oroondates, who was brought to him in a chairiot, saying: for as much as I have obteyned that about which we made this warre, I am not minded as many are, I abuse not fortune to desire to get more then other men have, neither will I make me a great empire because I have gotten this victorie, but am content with these boundes and markes which nature made at the first, which part Aethiopia from Egypt by the sluces, wherein I observe equitie, and returne, for as much as I have gotten that I came downe for. As for thee, if thou live, be deputie of as much as thou hast beene before, and tell the king of Persia that that brother Hydaspes hath with hande overcome thee, but through the moderation of his minde hath released to thee al that was thine, and is desirous to keepe the amitie which is betwixt thee and him, (of which thing hee maketh greatest accompt of any thing that is in the world among men) and will not refuse to fight againe, if thou shalt attempt any thing hereafter. As for these people of Syene, I release to them the tributes that they were woont to pay, for ten yeeres, and charge and commaund you to do the same. After he had said thus, as well the Citizens, as the Souldyers that were by, thanked him, and clapped their hands so lowd that the noise might be heard a great way off. But Oroondates held up his hands, and laying them acrosse, fell downe and woorshipped him, which thing the Persians are never woont to do to any strange king, and saide, Yee that bee present, mee thinketh that I breake not the custome of

Hydaspes his equall mind and great clemencie to Oroondates, and he is also a perfect patern of all vertues which beseem a king.

BOOKE IX

Hydaspes the most just man in the world, by testimonie of his enemies.

my countrey to my king, if I adore him who hath geven me a Deputiship, neither do I any evill, if I doe this to the justest man in the world, who might have slaine me: he hath graunted me life through his singular courtesie, and although he might have seazed all into his owne hand, yet hath he geven me my Deputiship againe. Wherefore I promise both the Aethiopians, and Persians if I live, that I will keepe long peace, and continuall amity, and perfourme to the Syenians that which I am commaunded. But if any thing otherwise then well happen unto me, the Goddes reward Hydaspes, and his house, and all his posteritie for the goodnesse he hath shewed to me.

HERE ENDETH THE NINTH BOOKE



THE TENTH BOOKE



THE CONTENTS OF THE TENTH BOOKE

THIS last booke declareth how Hydaspes was received into his owne Countrey, and the manner of the Sacrifices which he did, then the acknowledging of Cariclia to be his daughter, and the intertaining of the strange Embassadours, with certaine active feates of Theagenes. After this is Theagenes assured to Cariclia by Hydaspes, and they are made priestes, he the Sunnes, and she the Moones, and doe sacrifice. Then goe they to Meroe, where the secreter things appertaining to the marriage, are finished.

THE TENTH BOOKE

THUS let this suffice to be spoken of that which was done about Syene, which after it was come into so great daunger, by the clemencie and equitie of one man, suddenly received so good a turne. Thus done, Hydaspes sent a greate parte of his armie before, and wente him selfe into Aethiopia, and the people of Syene and other Persians, followed him a great way, and praised him much, and made many supplications for his good and prosperous health. First he tooke his journey on the bankes of Nylus, and such other places as were neere unto the same. After he came to Cataractae, and had done sacrifice to Nylus and the other Goddes of that countrey, he turned aside, and went through the middest of the Countrey. When he came to Phylæ, he gave his army leave to rest and refreshed them selves two dayes. There againe he sent away a great number of his meanest souldiers, but tarried him selfe to fortifie the wals, and place therein a garrison. This done, he chose two horsemen which should ride in post before him, and in certaine townes and villages change their horses, with letters to Meroe to certifie them of his victorie. To the wise men which are called Gymnosophistae, and are of the kings counsel he wrote thus:

TO THE DIVINE COUNSELL HYDASPES SENDETH GREETING.

I certifie you of the victorie which I had of the Persians, yet I make not any great accompt of the successe I had in speed-

BOOKE X

ing so well, because I consider the changes, and unstablenesse of fortune, but salute and commend by my letters the priesthode, which as at all times, so hath it verie well at this time told me truth. Therefore I pray you, and as I may commaunde you, to come into the place appointed, that with your presence you may make the sacrifice more acceptable to all the people of Aethiopia.

Hidaspes letters to the counsellers of Meroe.

And to his wife Persina thus:

Understand that we have wonne the fielde, and that toucheth you most neere, are in good health. Wherefore make some sumptuous provision to doe sacrifice of thankesgiving to the Goddes, and when you have shewed the wise men our letters, and exhorted them to bee present, make hast to bee in the fielde before the citie, which is consecrated to our Gods, the Sunne the Mone, and Bacchus. When Persina had read this letter, shee said: Surely this was my dreame that I had this night, I thought that I was with childe, and brought foorth a daughter which was mariageable presently, and I gesse that my sorrowe in travel betokened the battaile, and my daughter the victorie. Wherefore go into the citie, and tell them of these joyfull newes. The postes did as shee commaunded them, and with garlandes of the hearbe Lotos, and groweth by Nylus, up on their heads, and braunches of palme in their hands which they shaked, and shewed in the chiefe places of the citie, uppon great horses, made report of victorie, and if they had said nothing else thereto, their gesture, and the habite of their bodies, would have declared the same. Therefore all Meroe was soudainely full of joy, and the people flocked together, and sacrificed day and night in every family, streate, and tribe, and went oft to the temples and were not so gladde of the victorie, as that Hidaspes was well, because that manne hadde by equitie and courteous usage of his subjectes, so woonne the hearts of them, that they loved him as their father. Persina after shee had prepared great droves of oxen, and horses, and many Sheepe, Quailes, and Griphes, with all manner of other living thinges, and sent them before into the sacred fielde, that of everie one kind of them might be a just hecatombe, and such as

Hidaspes letter to his wife Persina.

Persinas dreame.

Hidaspes well beloved of his subjects.

were left should serve for that publike feaste, shee went to the Gymnosophistes, which dwell in the grove of Pan, and gave them Hidaspes letters, and praied them to fulfill the kinges request in that behalfe, and do her a pleasure, and be an ornament by their presence to the sacrifice. They willed her to stay a while, and went themselves into the temple to pray, and asked counsell at the Goddes what was best to doe, and returned by and by. And Sisimithres which was chiefe of the kinges counsell, said: We will come, Persina, for the Gods command us so to do: mary they foreshewe that there shall be a sturre and businesse in the sacrifice, but it shall have a very good and delectable end, because that destinie shal without your travaile bring to light a member of your body, and parte of the kingdome which was lost. All terrible thinges, saide Persina, shall have the better successe, if you be by: and I will send you worde, when I heare that Hidaspes is almost come. You need not (quoth Sisimithres) send us any worde when hee will come, for to morrowe morning will he be heere, and so shall you have knowledge by his letters anon. And it happened so in deede: for as soone as Persina was departed, and almost come home to the kings palace, a poste gave her letters from the kinge that told her that hee would be there the next day. Then by and by the contents of these letters were notified in the towne, and the men onely were commaunded to meete them, but the women might not goe out of the citie because that the sacrifice should not be defiled by any meanes, in as much as at that time they sacrificed to the cleanliest Goddes, the Sunne and the Moone, and therefore might no women be present, but the priest of the Moone alone, which was Persina, for that the king is the Sunnes priest, and the queene the Moones, by the custome of the countrie. Cariclia also should be there, not as a looker on, but a sacrifice to the Moone. Then was there great adoo in the citie, so that the men would not tarie till daie, but laboured all the night, to goe over the flood Astabora, some by the bridge, other that dwelled a farre off in boates that were made of reedes, whereof manie growe there on the bankes sides: the boates be verie swift, as well for the matter that they be made of,

Nylus, Asasoba, and Astabora, flouds of Aethiopia beside Meroe.

BOOKE X

as also for their burden, for they never carie above two or three persons, for the reede is cut into two parts, and of either will they make a boate. Meroe is the chiefe citie of Aethiopia, in maner of an Ilande three cornerd, about the which Nilus, Astabora, and Asasoba do runne. At the head is Nilus, and that is divided into two partes: the other two floudes runne on both sides one by an other, and meete at length, and fall both into Nilus, by reason of the greatnesse thereof, which is such that almost it maketh the Island imitate the maine land (for it is three hundred threescore and fifteene mile long, and sixescore and five broad.) It ingendreth beasts of wonderful greatnesse of all kindes, but especially elephantes, and as there growe trees without the travaile of men, so doth it bring foorth much other fruite. For beside that, there are palme trees of great height, which beare stores of palmes, there is corne and wheat of such tallnesse, that it will hide a man on horsebacke alwayes, and sometimes though he sate uppon a Camele, and it bringeth foorth so much that they reap three hundred times so much as they sow, and the reede that growes there, is such as wee spake of before: so that all that night was bestowed on passing over the rivers: which done, they went to meete Hidaspes, and received him with great shoutes and clamours, as if he had bene a god, and those went a great way before. When he was almost come into the sacred field, the Gymnosophistes came, and gave him their hands, and welcommed him with kisses. When they had done, Persina met him in the temple porch. When they had made an ende of their prayers, and thankesgiving for his victorie, and safe returne, they made them ready to the publike sacrifice, and he sate in a tabernacle made ready before for that purpose: that same was made of foure reedes, newly cut downe, foure square, so that at everie corner stoode a reed to stay it up in steede of a piller, the toppe was made round, and covered with divers boughes, the fairest whereof were braunches broken from the Palme trees. In an other tabernacle hard by this upon places above were set the images of that countrey Gods, and the pictures of the noble men, especially of Memnon, Perseus, and

Meroe.

The length and breadth of the Iland wherein Meroe is.

Wheate and other fruite of Aethiopia.

The reedes of Aethiopia are great belike.

Andromeda, whom the kings of Aethiopia suppose to be the authours of their stocke. In other seates beneath sate the Gymnosophistes, and had in maner their Gods over their heades: about these stoode a crue of souldiers round, which with their shields before them kept backe the multitude, and reserved a place in the midst for the sacrifices without all tumulte or disease. As soone as Hidaspes had in fewe woordes declared to the people his victorie, and what he had done else luckily for the common wealth, he commaunded them who had to do with the holy affaires to beginne their sacrifice. There were three altars made, two which appertained to the Sunne and Moon were set together: the third that was Bacchus, was erected a good way off, to him they sacrificed al manner of living things, because that his power is wel knowen, as I suppose, and pleaseth all. Uppon the other altars to the Sunne were offered yong white horses, and to the Moone, a yoke of oxen, by reason that they helpe them in their husbandrie. Not farre from thence, while these thinges were in doing there was a soudaine uncertain voice heard (as is like would be among such a multitude) which cried: Let the sacrifice which our countrie accustometh to do, be now made for all our safeties, then let the first fruits that were gotten in the warre be offered. Hidaspes perceived that they called for humane sacrifices, which are woont to be offered of those that are taken in straung warres, and beckened with hand, and told them that he would by and by doo what they required: and therewith he commaunded the prisoners appointed for the purpose to be brought foorth, among whom came Theagenes, and Cariclia not bound, but garded about with men: all the other were heavie, and good reason why, saving Theagenes, and Cariclia smiled, and went with a cheerefull countenaunce, and alway looked upon Persina, so that shee also was moved therewith, and sore sighing said: O husband, what a maide have you appointed to be sacrificed? I knowe not whither ever I sawe so faire a creature? what a stout stomach? what a beautifull visage hath shee? with how couragious a heart beareth shee this fortune? how doth shee move my minde, by reason of her flouring age? If the daughter that I had

The manner of their sacrifice.

BOOKE X

by you, which was so evill lost, had lived, shee would have bene almost as old as shee. But husband, I would to God ye might deliver her by some meanes from this perill, surely I shuld have great comfort if shee served at my table and waited uppon me. Perhappes also the unhappy creature is a Greeke, for never was there such a face in Egypt. Shee is a Greeke answeared he in deede, borne of father and mother, whome shee hath promised to shewe at this time, but I am sure shee shall never be able to doe that. But that shee should be delivered from this sacrifice it is not possible, though I would, and yet am I moved somewhat too with the maide, and have compassion uppon her: you knowe that the law requireth a man to be offered to the Sunne, and a woman to the Moone, and because shee was brought me first and ordeined for this purpose, the people would be content with no excuse, onely one healpe there is, if shee be found not to be a cleane maide, without meddling with man, when shee shall goe to the fire, seeing that the lawe willeth that shee be as well cleane also, that is offered to the Moone, as he that is sacrificed to the Sunne, as for Bacchus it made no great matter. But take heede that if shee be founde to have accompanied with men, it be no honestie to take her into your house. Then said Persina, let her be found to have done that, so shee may be saved: captivitie, warre, and banished life, so farre from her owne countrie, excuseth her though shee have done any such thing, whose beauty is sufficient to make her to be forced. While shee spake thus, and wept, but wold not have them that were by to perceive so much, Hydaspes commaunded fire to be brought, then were the yong children gathered together, and the priestes (which onely may touch it without any harme) brought it out of the church, and set it in the middest, and bade all the prisoners treade upon it. All those that trode upon it were burned in the soles of their feete, and were not able to abide it any while, their were spittes of golde laid to the fire, which was wrought to such purpose, that it would burne every unchast person, and him that was foresworne, but such as had lived otherwise might treade upon it and have no harme. Wherefore they appointed these to Bacchus and other

Captivitie, warre, etc. maketh many evil deedes to be pardoned.

The manner how the Aethiopians tried the virginitie of the yong men and maidens appointed to be sacrificed.

Goddes, saving two or three maides of Greece, which were found to have kept their virginitie. After Theagenes also put his foote to the fire, and was found a maide, there was great wondering, both for that he being so tall and beautifull, as also because he was so young and lusty, and had never to doe with any woman, and so he was appointed to be offered to the Sunne. Then spake he softly to Cariclia, and said: Is sacrificing the reward of such as live cleanly in Aethiopia, and shal they be slaine, that keepe their virginitie? But Cariclia why do you not nowe manifest your selfe? What other time doe you looke for hereafter? wil you tarrie till one come to cutte our throtes? Utter I pray you, and tell your estate, perhappes when you are knowen you shall save me, if not, yet you without doubt shal be out of daunger, which thing when I see, I shalbe better content to die. When shee had answered him, that her time was nowe at hand, and that the whole estate of her fortune was set upon sixe and seven, shee tarried not, till they commanded her, that had charge of that matter, but put uppon her the holy garment, that shee brought from Delphi, which shee alway carried in a little fardell about her, wrought with golde, and other costly juelles, and when shee had cast her haire abroade, like one taken with divine furie, ranne and leapt into the fire, and stoode there a great while without harme, and her beauty then appeared a great deal more, so that every man looked upon her, and by reason of her stoale thought her more like a Goddesse, than a mortal woman. Thereat was every man amazed, and muttered sore, but nothing they saide plainely and woondered beside al other things, that shee being more beautifull then any mortall woman, and in her best youth had not lost her virginitie: so that divers in the company were sorrowfull that shee were fit to be offered, and would if they wist howe, gladly have delivered her, for all that they were very superstitious. But Persina above all other was most sorrowfull, so that shee said to Hydaspes, Howe unhappy is this wenche, which boasteth so much of her virginitie at such unseasonable time, and must die for all this praise, but husbande, howe shall we doo with her? He answeared, You trouble me in

BOOKE X

vaine, and for naught take you pitie upon her that cannot be saved, and hath bene kept from the beginning (as may be gessed) for the excellencie of her nature to the Goddes alone. Then spake he to the Gimnosophistes, and saide: Right wise men, seeing that all thinges are ready, why do you not beginne to do this sacrifice? God defend (said Sisimithres in Greeke, that the people might not heare it) for we have defiled both our eyes, and our eares too much with this that is done already. As for us, we will goe aside into the church, for we our selves mistake, and suppose that the Goddes doe not allowe such abominable sacrifice, as is done with men and women, and I would to God that wee might also disallow and foredoo all the other sacrifices, whiche are made with slaughter, in as much as in our opinion that sufficeth which is done with prayers and other sweet savours. But tarry you (for there is no dout but the king must needes be there to appease the people) and do this uncleane sacrifice, because of the olde customes and decrees of Aethiopia, that muste needes be done, yet so, that you shall have neede to purge your selfe afterwarde, and shall scante be able to do it, I thinke that this sacrifice shall not come to any good end, for diverse causes, but especially for that God hath tolde me so, and because the fire standeth about these straungers, and signifieth that there is some God that defendeth them. When he had said thus, he and the rest that sate by him arose, and wente their way. Then Cariclia leapt out of the fire, and ranne to Sisimithres, and fell flatte at his knees (in spite of the officers, which woulde have stayed her, because they thought that her humility was for nothing els, but to crave that she might not die) and saide: Most wise men stay a while, for I have a cause to pleade with the King and Queene, and must have judgement thereon, and I heare that you onely geve sentence upon such noble persons. Wherefore abide, and bee you judges of this plea of life and death, for you shall know that it is neyther possible, nor just, to offer me to the Goddes. They heard what shee sayde, gladly, and spake to the king, saying: Heare you O king, this appeale, and what this straunger requireth. Hydaspes smiled a little, and said, What judgement may this bee? Or what have I to

Whatsacrifice the Gods like best.

doe with her? By what meanes should I come in her danger? That which shee wil say (quoth Sisimithres) shal declare. But (quoth Hydaspes) take heede least this that you do be no judgement, but plaine wrong: if I that am king shal stand to pleade with a prisoner. Sisimithres answered, Equitie and justice have no respect of honour and estate, but he speedeth best, that bringeth best reasons. Hydaspes said: The lawe geveth you leave to determine the controversies betweene the king and his subjectes, not with Aliens and strangers. Sisimithres answered, Wise and discreete men doe not measure just things by countenaunces, and outwarde appearaunce, but rather with equitie. Wel (quoth Hydaspes) let her speake, seeing it is Sisimithres pleasure, but it is manifest that she will speake nothing to the purpose, but some foolish devised things, as such as are in extreame perill are commonly woont to doe. Cariclia, though els she were of a very bold spirite, for hope of her delivery out of these daungers, which she trusted would come to passe, then was shee passing merry, when she heard Sisimithres name, for that was he that first tooke her, and gave her to Caricles a tenne yeres past, when he was sent Embassadour to Oroondates about the Smaragde mines, and at that time he was one of the Gymnosophistes, and cheefe of all the rest. Then knewe not Cariclia him by his face, because she was separated from him very young, and but seven yeres olde, marry she remembred his name, and was the gladder for that, because that she trusted that he would be her advocate, and help her to be knowen. Therefore she helde her hands up to heaven, and sayd alowde that all might heare: O Sunne, the founder of my Auncesters petygree, and the other Gods, and noble men, you shall beare me witnesse that I say nothing but trueth, and help mee in this place, to which I shall bring due proofe, and there beginne. Doo you commaunde, O King, strangers, or this countrey men to be offered? Strangers (quoth he). Then is it time (said she) that you seeke other to be sacrificed, for you shall finde me to be one of this countrey borne, and your subject. He marveyled at this, and said she lyed. Soft (quoth Cariclia) you woonder at small things, there be greater matters then this, for I am

Sisimithres defineth justice excellently well, with al the dueties and points therof.

not onely one of this countrey borne, but of the bloud royall. Hydaspes despised her words, and turned away as though they had beene to no purpose. Then (quoth she) father leave off thus to despise and refuse your owne daughter. Therewith the king not onely despised her, but waxed very wroth, accounting that judgement great scorne, and intollerable wrong, and said: Sisimithres, and the rest, how long shall she abuse my over great patience? Is not the maide starke mad? who of singular boldnes with lies seeketh to avoyde death, and saith she is my daughter, as if it were in a Comedie, and this but of a desperate mind, and fond devised matter? For my part (as you know) I never had so good lucke, as to have a childe, onely once it was tolde me that I had one, but I lost her by and by. Wherefore let me carry her away, that she delay the sacrifice no longer. No man shall carry me away, said Cariclia, except the Judges commaunde, and you your selfe are judged nowe, and doo not judge, nor determine. Perhaps, O king, the lawe suffereth you to kill straungers, but neyther this lawe, nor the lawe of Nature will, that you kill your owne children, for the Goddes shall proove this day, that you are my father, though you say nay. Every controversie in lawe, O king, standeth upon two points especially, that is to say, proofe by wrytings, and confirmation by witnesses. I will bring both to prove that I am your daughter, for a witnesse I will bring none of the common sort, but him selfe the judge, for the judges opinion maketh greatly on his side that pleadeth any matter: and I will lay before you a writing which shall tell you both mine and your estate. As soone as she had sayd this, she tooke her fascia, that she carried about her, and unfoulded it, and gave it to Persina. As soone as she sawe it, she was straight so amazed that she could say never a word, and looked a great while upon that which was written therein, and the maide together, so that for feare she trembled, and sweat sore, and was glad of that she sawe, marry shee was much troubled with the suddennes of the chaunce, which hapned in such sort as no man would beleeve it. Beside this, she feared if it were opened, least Hydaspes woulde suspect somewhat, and be too light of beleefe, or angrie, and perhaps

By wrytings and witnesses is every controversie in law determined.

punish her, in so much that Hydaspes seeing her so amazed saide: Woman, what meaneth this? Doth ought conteined in this wryting thus trouble thee? O king, my Lord and husband (quoth she) I have nothing to say thereto, but take it, and reade it your selfe, the same shall teach you wel inough: and as soone as she had geven it him, she sate downe againe very sadde. When Hydaspes had it, and had called the Gymnosophistes to reade it with him, he ranne over the same, and marveyled much thereat him selfe, and perceived well that Sisimithres was abashed, and that sixe hundred thoughtes arose in his minde, so that he looked oft upon the fascia, and oft upon the maide. When he had red all, and was throughly instructed as wel of her exposition, as the cause thereof he said: I know well that I had a daughter, for al that it was told mee that she was dead, and Persina said so her selfe also to me, yet now I know that shee was sent abroade to seeke her fortune. But who was he that tooke her up, saved her, and nourished her thus, or who was he that carried her into Ægypt? was he taken with her? to be short, how may I know that this is she, and whether that which was cast foorth, bee not dead, and some man when he hapned to finde this, would abuse his good lucke, and geve them to this maid, and make her play this part, and so scorne the great desire that we have to have a childe, by suborning some changeling, and colouring the trueth with this fascia. To this Sisimithres answered, I can resolve you of your first doubt: for I am he that tooke her up, and kepte her secretely, and carryed her into Aegypt when you sent me Embassadour thither. You knowe well ynough that we may not lie. And I know this fascia, which is written with the letters of the kinges of Aethiopia: wherefore we neede not doubt that it was devised any where els, and you have good cause to know it, because it was written with Persinaes hand. But there were other tokens also that I gave to him who received her of me, which was a Greeke, and by seeming a good and honest man: I have them also said Cariclia, and so shewed them the juels, with which sight Persina was more astonied then she was before. And when Hydaspes asked her what they were, and whether she knewe any of them?

BOOKE X

gave him none other answere, but that shee knew them, marry it was better to make further trial of these things at home. Then was Hydaspes troubled againe, and almost beside him selfe: but Cariclia said, These tokens my mother gave me, but the ring is yours, and then she shewed him the Pantarbe. Hydaspes knew it, for he gave it to Persina when he was betrothed to her, and said, These tokens be very good and mine owne, but yet I know not that you have them as my daughter, and have not come by them by any other meanes. For to omit other things, your colour is strange, and the like is not seene in Aethiopia. She was white too (saide Sisimithres) that I brought up, and the terme of yeeres doth well agree with the age of this maide, for that the time of the exposition was seventeene yeres agone, and she is seventeene yeres olde, more her eyes wil prove no lesse, and all the habite of her body is like her that I sawe at that time. Sisimithres (quoth Hydaspes) you have saide very wel, and rather have defended this cause as an advocate, then sate upon it in judgement: but beware that while you go about to take away part of this doubt, you charge not my wife with a very hard matter. How is it possible by reason, that seeing we be both Aethiopians, shoulde begette a white childe? Sisimithres then looked aside upon him, and smyling scornfully said, I can not tell what ayleth you, that you presently be thus affected, that you object this patrocinie to me as a fact woorthye blame, which I thinke I ought not to neglect. For wee call him the best judge which is a patrone and defender of equitie, but why doe I not rather defend you then the maide? seeing that I have prooved you to be a father by the helpe of the Gods. And should I nowe despise her, whome I have kept for you from her cradle? But thinke as you will of us, we passe not a point. For wee live not to please other men, but seeke to content our owne consciences with onely honestie, and meere equity. As touching your question of her colour, the fascia aunswereth you, that Persina conceyved such a figure by looking upon Andromeda, when you had to do with her: if you desire to bee fully satisfied herein, and be made to beleeve without deniall, the picture is at hand, looke up on

Who is the best judge.

So ought all good men to doe.

Andromeda, who is as wel expressed in the maide, as in the picture without any difference. This said, the officers brought the image which was carried away before, and when they had set it by Cariclia, there was such a shoute among the people, by reason that those who were neere, tolde them that were a farre off, and coulde not heare what was done, that for joy they wist not what to doe. So that Hydaspes also could not distrust any longer, but stoode (a great while, what for joy, and woondering) still and styrred not. Yet quoth Sisimithres we want one point, strippe up your sleeve maide, for there was a blacke spotte above your elbow: it is no shame to be stripped for triall of your parents and kindred. Cariclia uncovered her left arme, and about it there, was in a manner a mole, much like to the strakes that Elephants have. Persina could rule her selfe no longer, but suddenly went out of her throne, embraced her, and wept, and for the exceedingnesse of her joy, which shee coulde not conceale, shee made a certaine muttering, and she wanted but little to have fallen with Cariclia. Hydaspes had pittie upon the woman, when he saw her lament so, and him selfe was like affected in his minde too, but he kept teares out of his eyes, as if they had beene made of Iron or horne, and so looked upon that which was done. And although his mind was mooved as well with a fatherly affection, as with a manly courage, so that he was drawen both wayes, yet he was at length overcomed of nature, which overcommeth al things, and did not onely suffer him selfe to be perswaded that he was a father, but was also affected like a father: so that, when he saw Persina fell with her daughter, hee tooke her up, embraced Cariclia, and with teares, as with an offering, made a fatherly league with her. Yet did he not forgette what he had to do, but stoode stil a while, and looked upon the people, which were affected like him, and through joye, and pittie, wept to see that strange hap, and would not heare the cries which commaunded silence. Wherefore he stretched out his hand, and bade them be still, and when he had appeased them, he said: Ye that be present, the Goddes contrary to all hope, have declared that I am a father, as you both heare and see, and

Cariclia knowen to be Hydaspes his daughter.

Nature overcommeth all things.

BOOKE X

All the Oration of Hydaspes, declareth what is the dutie of a good king.

that this is my daughter, it is proved by many arguments: yet do I owe such good will to you, and my countrey, that without regard either to the succession of my blood, or joy that I have to be called a father, which all by her are like to ensue, am ready to offer her to the Goddes for your behoofe: and although I see you weepe, and are affected like men and have pittie upon the untimely age of the maide appoynted to die, and to see me without all hope of succession hereafter, yet must I needes, though you say nay, perfourme the custome of our countrey, and rather have regard to the publike utilitie, then my private profite. Surely I know not whither it be the Gods will to geve her to me, and take her away againe at one time (as they did at the first when she was borne, and now are like to do after she is found) but I leave that to be scanned by your discretion: for I cannot determine whither they would have her sacrificed whom they have banished into the farthest part of the world, and by a wonderfull chance brought to me againe like a prisoner. Which thing seeing it falleth out thus, though I have not slaine her as an enemie, nor indammaged her since she was prisoner, yet now I know that she is my daughter. I will make a sacrifice of her, if you desire it, without more a doo: neyther will I yeelde to affection, which in another father perhaps deserved pardon, nor be abashed, nor desire you to be good to me, and graunt me this favour that the lawe of nature requireth, in sparing her for my fansie, because we may appease the Goddes some other way, but even as you have beene like affected as I, and as sorrowful for my mishaps as your owne: so wil I make more account of your weale publike, then mine owne private commoditie, without any respect at all to this miserie, neyther will I set by sorrowfull Persinas teares, who hath now at this time sene her first child, and is a mother, and shal by and by be spoyled thereof. Wherefore if you wil leave your weeping, and fruitelesse pittying of me, and let us goe to our sacrifice. Now to thee my daughter (for first and last will I call thee by this pleasant name) whose beautie is peereles to no purpose, and hast found thy parents in vaine, which hast in an ill time hapned upon

thine owne countrey, worse to thee then any strange lande, who hast bene safe in other countreyes, but art in danger of death in thine owne, trouble not my mind with sorrowfull weeping, but if ever thou diddest shewe thy selfe to be of stout courage and princely mind, now pluck up thy heart, and follow thy father, who cannot provide a marriage for thee, nor bring thee to bedde in any costlie bowers, but make thee ready for sacrifice, and beare beefore thee, not such tapers as are used at bridalles, but appointed for sacrifice, and is in will to make an offering of thine unspeakable beautie: and you gods beare with me if affection hath caused mee to speake any thing scant godly or religiously, who have both called her my daughter, and am ready to take her life away. When he had saide thus, he tooke Cariclia by the hand, and made as though he would have carried her to the fire upon the altars above, and desired them to let the woordes that he spake, take such roote in their minde, that they would suffer him to do as he said. The whole multitude of the Aethiopians was moved with this that he said, and would not suffer him to lead Cariclia one foote further, but cried out suddenly alowde Save the maide, save the bloud royall, save her whom the Goddes will have saved, wee thanke you, you have done to us so much as the lawe requireth, we acknowledge you for our good king, acknowledge your selfe to be a father, the Gods forgive us this offence, you shal more displease them if you withstand their wil: let no man be so bold as to kill her, whom they have preserved: you that are the father of the people abrode, be father in your own house at home also. And sixe hundred thinges like these spake they to him. Last of al to declare that they woulde not let him in deede, they stepte before him, and would not suffer him to goe forward, but desired him to appease the Goddes with some other sacrifice. Hidaspes was content with all his harte to yeeld in this matter, and without much a doo to beare this wished inforcement, and gave the people leave to wish him joy of his good luck that he had, whom he saw to be very joyfull, thinking that anon they would make an end of their owne accord. But he standing neare

Tokens that the people loved their king well.

The people will not let Cariclia be sacrificed.

to Cariclia, saide: Deere daughter, that thou art my child, both by tokens is proved, and wise Sisimithres beareth witnesse, but above all, the favour of the Gods hath declared. But what fellow is this, that was taken with thee, and is now at the altar ready to be sacrificed, or howe did you call him your brother when you were brought into my presence at Siene first? For I thinke that he shall not be proved my sonne too. For Persina had no more but you at one time. Cariclia blushed, and cast down her eyes, and saide: I told you an untroth in that I said he was my brother, but necessity forced me to make that excuse. But what he is in deede, he can tel you better then I: for he is a man, and therefore wil not be afraid to speak more boldly then I that am a woman. Hydaspes not perceiving what shee meant, said: My daughter, pardon mee, because I have caused thee to blush in asking thee a question, whereto a maide ought not to aunsweare. But sit you in the tabernacle with your mother, who will be more gladde of you nowe, then when you were borne of her, and wheras shee is il at ease, comfort her with your presence, and tell her your affaires. I will see to the sacrifice, and seeke out some other maide, if there be any to be found that in your steed may be sacrificed with the yong man. Cariclia almost cried out, when shee heard that the young man should be sacrificed: yet (because it was best) with much a doo shee concealed her madde affection, and touched the marke againe almost, and said: Syr, you shall not neede to seeke any other woman, seeing the people have remitted through me that parte of the sacrifice. But if any require it, you shall not onely seeke an other woman, but another man too: if you do not, then muste you sacrifice none other but me with him. God forbid (said he). But why say you so? Shee answeared, because that the Goddes have appointed that I muste both live and die with this man. Hidaspes not yet perceiving the effect of the matter, said: Daughter, I praise this your courtesie, in that you have pity upon this Greke straunger, and your fellow, with whom in your journie you have falne acquainted, and desire to save him. But he cannot be delivered from this offering. For neither

Cariclia by many circumstances declareth her love, but her father understandeth her not.

pitie, nor religion wil admitte that the custome of our countrie be all broken as concerning the making of sacrifice for victorie: beside this, the people will not be content, which scant was moved by the goodnesse of the Gods to pitie thee. Then said Cariclia, O king, for perhaps I may not call you father, if the gentlenesse of the Goddes hath saved my body, let the same gentlenesse also save my hart: who is my hart, the gods which have by fatall destinie appointed this, doo knowe very wel. But if this will not be granted, and that the slaughter of this straunger must needes adorne this offering, graunt me one request. Lette me kil the sacrifice, and I wil get me a name of stoutnesse among the Aethiopians, with a sworde which shall be the greatest thing, and deerest that ever you shall be able to give me. Hidaspes was troubled with this, and said: I understand not what this contrarietie in your mind meaneth: who even now did goe about to defend, and save the straunger, and nowe would with your owne hand kil him, as if he were your mortall enemie: Neither do I see what honestie or glory can be in this fact, for one of your age. But put case there were, yet may you not by the lawe, for this is onely lawfull for the priestes of the Sunne, and Moone, and that not to all, but to the man that hath a wife, and the wife that hath a husband. Seeing it is so, your virginitie will not let you have your request, which whereuppon it should grow, I cannot tell. Truely saide Cariclia to Persina in her eare, that neede not to lette me, for if you will be content mother, there is one that can supply that name well enough. We will be content saide Persina merily, and God willing wee will mary thee to such a one as we shall thinke worthie both for you and us. Cariclia spake more plainly, You need not choose him, that is chosen already, and as shee was about to say somewhat more openely (for the present perill that shee sawe Theagenes in before her face imboldened her, and made her lay aside her maidenly shamefastnesse) Hidaspes would heare her no longer, but said: O ye Gods, howe seeme you to mingle evill things, and good together to us, that you may lessen one way or other this unlooked for felicity of mine, in as much as you have given me a daughter,

BOOKE X

that I thought not upon, but have made her in a manner mad: for shal we not judge her foolish, that speaketh too fond things? She called him her brother that was not so. When she was asked what this straunger was, she answeared shee knew him not: then sought she to save him as her friend, whom shee knewe not: which when it was denied her, she besought mee that shee might kill him as her most enimy. When this could not be graunted her, because it was lawfull for none to do it, but such a one as had a husband, shee said that shee was married, and named not to whome. How can shee have a husband, whome the fire declared had never to do with her? Except this do erre in her alone which is the surest rule that the Aethiopians have, and never yet was proved contrarie, and would give her grace, when shee trode uppon it, to be unburned though shee had lost her maidenhede. At fewe wordes, I never saw any but she, that made the same man her frend, and enimie in one minute of an houre, and fained to have a brother, and husband, which never was so. Wherefore wife go you into the tabernacle, and see if you can bring her to her wittes againe, which is either made madde of the God that commeth in this sacrifice, or else is beside her selfe with too much joy, for the good lucke that shee looked not for. And I will goe answere the ambassadours which came from diverse countries, and receive such things, as they bring to welcome mee home after my victorie, untill they have found out an other to be killed in her place, whom I have appointed for that purpose. As soone as he had said thus, he sate in a high chaire, not farre from the tabernacle, and commaunded the legates to come, and let him see what they brought. Harmonias the herauld asked him whither all should come together, or orderly everie nation by it self. Lette everie one come orderly (quoth he) that I may honour every man as hee deserves. Therefore (quoth the herauld) shall Meroebus your brothers sonne come first, who came even nowe, but he tarrieth till the souldiers that be about us do make him roome. Thou dolt (quoth Hidaspes) why diddest not thou tel me of him presently? seing thou knowest that he was no legate, but a king, and my brothers sonne that deceased

Meroebus a yong king to whom Cariclia was after promised to wife.



but late, whome I have placed in his throne, and by adoption have made mine owne heire too? All this I knewe, O king, saide Harmonias, but I thought it best to tary a time, for if a herauld, have neede to do any thing, especially he ought to tarrie and wait for opportunitie of time. Pardone me therefore I beseech you, if I durst not be so bold as to break off the pleasant talke, that you had with the Queenes. Let him come therefore nowe said the king. He went as he was commaunded, and came by and by againe with his charge. Then came Meroebus, a tall and proper yong man, at that time comming to mans estate, for he was seventeene yeere old, and higher then al other that were there, and had a comely crewe of goodly fellowes that waited upon him, and the Aethiopian armie with great admiration and reverence, made him ready way. Neither did Hidaspes tarry in his seate, but arose to welcome him, and imbrace him with a fatherly affection, and sette him beside him, and taking him by the right hand, said, My sonne you come in good time, you shall beside celebration of this solemne sacrifice, with me for my victorie, be royally married. For our Goddes and the founders of our stocke, and the other heavenly personages, have provided me of a daughter belike which shall be your wife: the secrecies whereof you shal know hereafter, at this time if you have ought to do with the people under your dominion, tell mee.

Meroebus when he heard of a wife, what for joy and shame, could not hide him selfe so in his blacke colour, but that men might perceive that he blushed, and after he had stayed a while, he said thus: Father, the other legates that come, will give you of the best, and most precious thinges that growe in their countries: but I, because you have bene valiant in battaile, and declared your excellent manhoode in noble exploites, have thought it good to give you a like gift hereunto, and therefore I give you a man so well practised in bloudshedde and warre, that there can none bee found which dareth to have to doo with him, in wrastling, and fighting with plummets of leade, and in all manner of other exercises so sturdie, that no man is able to withstand his strength. Therewith he badde the man come foorth. He stept out,

Meroebus presenteth Hidaspes with a Champion.

and fell downe before Hidaspes, and was of such stature, being a man of the old making, that when he stouped to kisse the kinges knee, he was as high almost as those that stoode about him. This done, he tarried not till he was commaunded, but put off his apparel, and stoode naked, and made chalenge against all that would come, either with weapon, or with hand. After the king sawe that none would come foorth, though he had made diverse proclamations, he said: You shal have a gift of us like your selfe. And then he commaunded to fetch an old elephant, which was very great. When the beast was brought, he received it gladly, and the people soudainely fell in a great laughter, being well pleased with the kings civilitie: mary after they had laughed, and jested enough, it seemed they were ashamed of their fact.

The Seres give Hidaspes two garments of very strange worke.

After him came the ambassadoures that the Seres sent, and brought to him two garmentes, one purple, and an other white, the yarne thereof was spunne of the spiders that breede in their countrie. After these giftes were received, and they had desired the king that such of their countrie men as were condemned in his prison might be delivered, and had obtained their sute, the embassadours of Arabia Felix came and offered to him odoriferous leaves, both of olives, and cinamon, and other sweete favours that grow in Arabia, worth many talents, so that every place was full of sweete odours. After these came they of Trogloditis, and brought golde, and a couple of Gryphes with bridles of golde on their heades. Then came the Bleminges which caried bows, and arrowes made of dragons bones, and said: we bring you, O king, such giftes as are not in value equal to the other, yet was there good accompte made of them (as you can say your selfe) at the floud in battaile against the Persians. They are (quoth Hidaspes) more worth then other of greater price, for these are the cause why the other are brought us: and then he bad them tell him what they requested. When they desired to have their tribute abated, he released them of all fourteene yeeres. This done, when all were come that had any message to doe, and were as well, or better rewarded then their giftes deserved, last there came the legates of the Axiomitæ, who payde no tributes, but were his con-

What the ambassadours of happy Arabia gave.

What the Trogloditæ gave, and the Blemings.

The Axiomitæ give Hidaspes a straunge beast which is here described and of the fashion of his body, called Camelopardalis.

federates, and in league with him, wherefore they rejoyced with him for his prosperous, and luckie voiage, and brought him giftes too, and among other a beaste of wonderful and rare nature, as bigge as a Camel, whose colour was spotted, and uppon his skinne there was like scales, his latter part was very lowe, and Lionlike, but his shoulders, forefeete, and breaste, were farre beyond the proportion of his other members: his necke was slender, and though the rest of his bodie was great, yet was his throate very smal, his head was in fashion like a Camels head, but it was not past twice so bigge, as the Libian ostriches heade, wherein he roled his eyes, terrible, as if there had bene in them some redde leade: his gate was never chaunged, but went not like no beaste either of the earth or water, but he moved his legges on either side both at once, so that he moved his right legges, and left legges, not in order, nor one after another, but all his halfe body, with either of them: he was so tame and gentle to be dealt with all by use, that he would be ruled of his keeper with a little corde, and rather follow his will, then the line he was tied in: as soone as the beast was brought in sight, all the people were afraid, and soudainely called it of the fashion and principal parts of his body Camelopardalis, and it made a great aray in all the place about the which the men stoode. For such a chaunce befell, at the altar of the Moone stoode two bullockes, and at the altar of the Sunne, foure white horses to be sacrificed: when the monstrous and straunge beast came in sight, they were as sore troubled, and afraid as if they had sene a sprite, and one of the bulles, which as might be thought sawe the beast alone, and two horses brake out of their handes that helde them, and ranne about as fast as they could, mary they could not breake out of the compasse of the army, because the souldiers with their shieldes had made, as it were a wall round, but they ranne here and there, and overthrewe all that stoode in their way, were it vessel or any thing els, so that there was a great shout, aswell of those to whome they came for feare, as also for joy and pleasure that other had to see them overrunne their mates, and tread them under their feete. Wherefore Per-

BOOKE X

A wonderfull active feate of Theagenes.

sina and Cariclia, could not be quiet in their tabernacle, but commaunded to drawe the curteine aside, and looked upon that, that befel. There Theagenes either moved with his owne manly courage, or else sturred forewarde with strength, sent him of God, when he sawe his keepers that attended uppon him, dispersed here and there, with the tumulte start up soudainely (for before he kneeled at the altar, and looked every minute to be slaine) and tooke up a cleft sticke, whereof there lay a great many upon the altar, and leapt uppon one of the horses that was broken loose, and holding him by the mane in steede of a bridle, and with his heeles, and the cleft sticke making him to go, folowed the Bull. At the first every man thought that Theagenes would have bene gone, and therefore incouraged one another that they would not let him goe out of compasse of the souldiers. But by that hee did after, they sawe he did it not for feare, not to avoid the sacrificing: for when he had overtaken the Bull, in verie short time, he tooke him by the taile, and drave him forward of purpose to weary him in making him runne faster, which way so ever he went, hee followed after him, and with great skill so tooke heede to his shorte turnes, that they hurt him not. After he had aquainted the Bull with this, he rode at his side, so neare that their skinnes touched, and their breathes and sweatte were mingled together, and he made them keepe so equall a course too, that those who were a farre off deemed that they had bene made but one, and commended Theagenes to the heavens that had so straungly yoked a horse and a Bull together. And upon this looked all the people: but when Cariclia saw it, shee trembled and quaked, because she knew not what hee meant, and was as sore afraide of his hurt, if he should by ill happe have a fall, as if shee should have bene slaine herselfe, so that Persina espied it, and said: Daughter what lackest thou? Thou seemest to bee in every daunger that this straunger is in. Truly I my selfe also am somwhat moved with him, and I have pitie of his youth, and I wish that he might be saved from this danger, and be not sacrificed, so that the service of the goddes might not be altogether imperfect and neglected of us. That is a jest in deede (said Cariclia) to wish that he

might not die for that cause that he might not live. But mother, if you may save the man, you doo mee a pleasure. Persina not suspecting the troth, but that shee was a litle in love with him, said: Although he may not be saved, yet be not afraid to tell thy mother what acquaintaunce thou hast with him, why thou shouldest be so carefull for him, though in deede this be a youthfull motion, and scant convenient for a maide? A motherly nature knoweth how to conceale her daughters facte, and also one woman anothers escape, because perhaps they are like affected. When Cariclia had very sorowfully wept, shee saide: In this point above all other I am unhappy, because when I speake to those that are very discreete, and quicke witted they understand me not, and when I tel them my calamities, they think I touch them not: nowe am I forced to tell the plaine troth, and hereafter to accuse my selfe openly. As shee had saide thus, and was about to tell her the matter truely, shee was stopped by a great crie of the people againe. For Theagenes, after he had let the horse runne as fast as he could, so long till his breast was equall with the Bulles head, he let him go at libertie, and fell upon the Bulles head betweene his hornes, and cast his armes about his head like a garlande, and clasped his fingers on his forhead before, and let the rest of his body hang downe by the right shoulder of him. So that the Bull in going, hurt him a little. After Theagenes perceived that he was weary with the great burthen, and his muscules were faint with too much travell, and that hee came before the place where Hydaspes sate, he turned him selfe before, and set his feete before the Bull, who beatte upon his hoofes stil, and so tripped him. He being let of his course, and overcome with the strength of the young man, fell downe upon his head and shoulders, so that his hornes stucke so fast in the ground, that he could not move his head, and his feete stoode upward, with which he sprawled in vaine a great while, and by his feeblenes declared that he was overcome. Theagenes lay uppon him, and with his left hand held him downe, but lifted his right hand up to heaven, and looked merrilie upon Hydaspes, and all that were there els, who laughed, and were much delighted with that sight,

The property of a motherly nature.

BOOKE X

and they heard that the Bull with his lowing declared the famousnesse of the victorie, as wel as if it had beene declared with a trumpet. On the other side was a great shoute of the people, that said plainly nothing that one could understand to his praise, but with their wide throates, and gaping mouthes (as in like assemblies doeth oft happen) they seemed to extoll him to the heavens with one consent. Then by commaundement of Hydaspes, the officers ranne, and some brought Theagenes to him, other tyed ropes about the Bulles hornes, and tooke up the horse, and led them to the altars againe. And as Hydaspes was about to say somewhat to Theagenes, the people both delited with the young man, and were singularlie minded to him, ever since they sawe him first, and also marvelling at his strength, but rather for spite they had at Meroebus Aethiopian champion, cryed with one voice, Let this fellow be matched with Meroebus man, let him that received the Eliphant, have to doo with him that overcame the Bull. And because they were very instant, Hydaspes was content: wherefore the Aethiopian was brought forth straight, who looked cruelly round about him, and went on his tiptoes stretching him selfe and shaking his armes very arrogantly. When he was come neare, Hydaspes saide to Theagenes in Greeke, Straunger, the people willeth that you shall have to doe with this fellowe. I am pleased to doe as they will have me, said Theagenes: but in what sort must we be matched? In wrastling, quoth Hydaspes. Why shall we not rather fight with swords (quoth he) that either I may do some excellent fact, or els with death if I be slaine, content Cariclia, who hitherto hath concealed our estate, or rather geven me my last farewel. What you meane (quoth Hydaspes) to talke of Cariclia I know not, but you must wrastle, and not fight with weapon, because it is not lawfull to see any bloud shed before the sacrifice be done. Then Theagenes perceived that Hydaspes doubted least he should be slaine, and said: You doe wel to keepe me for the Goddes, and they shall have respect to my businesse. And then hee tooke dust, and cast it upon his armes and shoulders, that were yet sweatie with the chasing of the Bull, and shaked that off, that it stacke not fast to his body, and then stretched

Theagenes wrastleth with Meroebus his man, and overcommeth him.

foorth his hands, and tooke some footing, and bent his legges a little, and stouped lowe, at a worde all partes of his body were ready, so that he stoode, and with great desire awayted for the advauntage at the close. The Aethiopian seing this laughed irefully, and triumphed scornefully upon him: and ranne suddenly upon him, and with his elbowe hit Theagenes in the necke, as sore as if he had striken him with a leaver, and then drewe backe, and laughed againe at his owne foolish conceite. But Theagenes like a man alway from his cradle brought up in wrastling, and throughly instructed in Mercuries arte, thought it good to geve place at first, and take some triall of his adversaries strength, and not to withstand so rude a violence, but with arte to delude the same. Therefore he stouped lower, and made semblance as though he had beene very sorrowfull, and layde his other side to receive his other blowe. And when the Aethiopian came upon him againe, he made as though hee would have fallen flat upon his face; but as soone as the Aethiopian began to despise him, and was incouraged well, and came unadvisedly the third time, and lyfted up his arme againe to take holde of him, and putting his right arme under his left side, and by lifting up his hande, overthrewe them on a heape, and casting him selfe under his arme pittes, gryped his gorbelly with much a doo, and forced him with his heeles to fall on his knees, and then leapt on his backe, and clasping his feete about his privie parts, made him stretch out his legges, wherewith he did stay up him selfe, and pulled his armes over his head behinde him, and laide his bellie flatte upon the earth. For this fact the people gave a greater shoute then they did before, and the king him selfe could stay no longer, but started from his seate, and saide, O hatefull necessitie: what a man are we forced to kill by our lawe? And when he had called him unto him, he said: Young man, there lacketh nothing, but that thou be crowned before the sacrifice: surelye this thy famous and notable victorie, but unprofitable, and not continuall to thee, deserveth a crowne. But for as much as I can not deliver thee from this present perill, though I would, yet will I doe al that I may for thee, without breache of the lawes. And

therewith he put a crowne of golde uppon Theagenes head, and divers men did see him weepe. Theagenes saide, Then I require you to let me obtaine this request at your hand according as you have promised. If there be no way to escape this murthering commaund me to be killed by the hand of her that is found your daughter to day. Hydaspes was bitten with this word, and considered Cariclias request, which was like this, yet hee judged it no great matter to skanne it narrowly at that time, and saie: Stranger, I bade thee aske that which might be graunted, and I promised to perfourme it: beside, the lawe precisely willeth, that she that killeth the sacrifice, shoulde have a husband. She hath a husband too, saide Theagenes. This man is mad, said Hydaspes, and beside him selfe, and one that hath geven over him selfe to death. The fire declareth that she is a maid unmarried, and neither had to doo with man, except you meane this Meroebus (I cannot tel how you should come by knowledge thereof) which is not yet her husband, but I have promised her to him. Neither is he like to be, said Theagenes, if I know Cariclias minde, and if you wil beleeve me as a sacrifice. Good sir, said Meroebus, no sacrifices that be alive, but such as be killed, and cut up, doo with their intrailes tell the southsayers what shall insue. Wherefore father you said well that this straunge merchaunt was mad, and spake nothing to any purpose. Therefore if you will, let one carry him to the Altar, and when you have dispatched your other matter that you have in hande, then may you goe about the Sacrifice. Then was Theagenes carried as commaundement was geven. But Cariclia, who was comforted a little because of his victorie, and hoped for better lucke; when she sawe him ledde away, was then in sorrow againe, and Persina comforted her divers wayes, and tolde her that he might happen to be saved, if she woulde tell her the rest more plainly. Cariclia seeing the time woulde permitte her to drive off no longer, tolde the chiefe and principall pointes to her. That while Hydaspes asked if there were any moe who had ought to say, Hermonias answered, Here are no mo but the people of Siene, which with other presentes brought letters from Oroondates, and

Meroebus offended because his Champion had the spoile.

they came but even now. When Hydaspes gave them leave to come to him, they delivered the letters, which he opened and redde: the contents whereof were these:

To Hydaspes the gentle and fortunate king of the Aethiopians, Oroondates the great kings deputie, sendeth greeting.

Oroondates letters to Hydaspes.

For as much as when you overcame me in battell, but more in lofty courage of mind, you gave me a whole deputishippe of your owne courtesie, I shall thinke it no marveile if you perfourme a small request now. There was a certaine maide who in carriage from Memphis, happened to fall into your handes by chaunce of warre, and it was tolde me of such as were with her, and escaped out of your danger, that you commaunded her to be carried captive into Aethiopia, this wench I desire you to sende me, both for her owne sake, but most for her fathers, for whom I would see her safe kept, he hath traveiled farre for her, and in this travel he was taken prisoner in this time of warre by my souldiers, which lay in garrison in Eliphantina, whom I spied, when I tooke the viewe of those that escaped out of the battell, and he desired that he might be sent to your clemencie: you have such a man among the rest of the ambassadours, as may with his manners alone declare that he is a gentleman, and woorthy onely with his behaviour to obtaine his desire at your hand. Sende him backe againe to me, O king, merry, who is not called onely, but hath beene ere now, a father too. When he had red this, he asked which of these is this that seketh for his daughter? They shewed him a certaine old man, to whom he said: Straunger, I will do any thing at Oroondates request, but I commaunded ten onely to be brought hither, and for as much as one of them is knowen not to be thine, looke uppon all the rest, if thou canst finde her take her with thee. The old man fell downe and kissed his feete, and after he had looked upon them al, as they were brought before him and found her not whom he sought, he was very sadde, and said none of these O king is shee. You knowe (quoth Hidaspes) there is no want of good will in me, if you find her not that you seeke for, blame fortune. For I give you leave to looke that neither here is any other beside these,

Caricles commeth into Aethiopia to seeke Cariclia.

nor in the tentes: when the old man had bent his browes and wept, he lift up his face, and looked round about him, and soudainely ranne foorth as though he had bene madde. And when he came to the altar he did winde his cloake round like a rope (for he had a cloke on then by chance) and cast it about Theagenes necke, and cried that al men might heare: I have found thee mine enimie, I have gotten thee thou mischiefous and accursed fellow: and although the officers would have staied him, and plucked him from him, he hanged so fast upon him, that he obtained leave to bring him before Hidaspes, and the counsell. And there he spake thus: This man, O king, is he who like a thiefe hath taken my daughter from me, this is he who hath made my house desolate, and without any child, he hath taken my hart even from the altars of Apollo. And nowe he sitteth at the altars of the Goddes like a good and devout man. Al that were there were moved with that which he did. Mary they understoode not his words, but they marveiled at his woorke. And when Hidaspes bad him tell plainely what he meant: the old man (that was Caricles) concealed the trueth of Cariclia, fearing least if shee were dead by the way, that he should have much adoo with her true parentes. But he tolde that briefely which was little hurtfull in this sorte: I had a daughter, O king, if you had seene howe wise, and faire withall shee had bene, you would have thought that I had good cause to say as I do: shee ledde her life in virginitie, and was one of Dianas priestes, which is honoured at Delphi: that maide this jolly Thessalian, hath stolne out of Apolloes temple: as he came being captaine of a holy ambassage to Delphi my native citie there to celebrate a certaine feast. Wherefore it may well be deemed that he hath offended also against you, for that he hath displeased your God Apollo (which is all one with the Sunne) and defiled his temple. Furthermore, a false priest of Memphis was his companion in perfourmance of this his shameful and heinous fact. After I had bene in Thessalia, and required to have this fellowe, and they were all content to deliver him to mee as a common plague of their countrie, where soever he were founde, I went to Memphis, which I deemed

Caricles telleth Hidaspes how Cariclia came out of Greece.

to be a place whither Calasiris would goe for diverse causes. When I came thither, I founde him deade, as well he had deserved, and was tolde by his sonne Thyamis, of all that belonged to my daughter: how that shee was sent to Siene to Oroondates, where not finding Oroondates (for I came thither too) at Eliphantina I was taken prisoner, and staied: from whence I came at this present in humble sort to seeke my daughter, and you shall doe me (unhappy man) a good turne, and a deede well beseeming a king, if you will accept the deputies request made in my behalfe. And then he helde his peace, and weapt bitterly to confirme that he saide, Hidaspes turned to Theagenes, And what say you to this (quoth he?) Theagenes answeared, All that he hath laide against me, in this accusation, is true: I am the thiefe, the unjust man, and the robber. As touching him: yet have I done you a good turne. Therefore said Hydaspes, restore that which is not your owne, that because ye are vowed to the Goddes, ye may be a cleane, and glorious sacrifice, and not seeme to be punished for your offence. Nay (quoth Theagenes) not he that did the wrong, but he that hath the commoditie of it, ought by justice to make restitution. Seeing therefore you have her, restore her, for it is Cariclia, whom he also will confesse to be your daughter. No man coulde rule himselfe any longer, but they were disordred in everie place. Sisimithres, who had withhelde himself a good while, for al that he knew the whole matter that was in handling, till it were bolted out, which by little and little came to light, then he came to them, and imbraced Caricles, and said: Your adoptive daughter, which I once delivered you, is well found, and knowen to be their daughter, whom you know your selfe well enough. Cariclia also ranne out of the tabernacle like a madde woman, without regard what became of her kind and age, and fell at Caricles feete, and said: O father, no lesse deere to me, than those that begate me, take what revenge you wil of me, without any regard to the excuse, which some man might alleadge that it was the Goddes will, and their doing.

Who ought by justice to make restitution of wrong.

Persina on the other side kissed Hydaspes, and said, Husband, judge that all this is so, and be sure that this yong

Greke is your daughters husband. The people in another place rejoyced, and almost daunced for joy, and with one consent were all gladde of that which was donne, marry all they understoode not, but gathered the most part of Cariclia. Perhappes also they were styrred to understand the trueth by inspiration of the Gods, whose will it was that this should fall out woonderfully, as in a Comedie. Surely they made very contrarye things agree, and joyned sorrow and mirth, teares and laughter together, and turned feare-full, and terrible things into a joyfull banquette in the ende, many that weapt beganne to laugh, and such as were sorrow-full to rejoyce, when they founde that they sought not for, and lost that they hoped to finde, and to be shorte, the cruell slaughters which were looked for every momente, were turned into holy sacrifice. Then sayde Hidaspes to Sisimithres: Right wise man what must we doe? To refuse the sacrifice of the Gods is a wicked act, but to offer them which they have provided for us is the duety of devoute men: we must therefore bethinke us what is best to do. Thereunto Sisimithres answered not in Greeke, but in the Aethiopian tongue, that all might understand him, thus: Through too much pleasure, O king, the wisest men are often times blinded, you might have perceived at the first that the Goddes liked not the sacrifice which was ordeined, who have nowe every way declared that happy Cariclia is your daughter even at the very altars, and have brought him, that brought her up out of the middest of Greece, as it had bene of purpose: they have feared and troubled the horses and Bullockes too, that stoode before the altars, wherby they declared that the greater sacrifices, which have bene used among our auncesters shoulde nowe cease, and be used no more. And beside, declared this yong Greeke to be the maides husbande which may be the ende and conclusion of this comedie. Lette us therefore suffer divine miracles to sinke in our mindes, and be healpers of their will, and doo more acceptable sacrifices to them, and leave murthering, of men, and women for ever hereafter. After Sisimithres had said thus so lowde that all might heare him, Hidaspes who understoode also the tongue wherein he spake, tooke up

To much joy blindeth the wisest men oftentimes.

Theagenes and Cariclia, and saide: Seeing that these thinges bee thus appointed by the will and pleasure of the Goddes, I thinke (howe seemeth it to you that be here also) that it is not good to strive against them: wherefore before them who have preordained this, and you also which seeme with your consent to followe their fates and destinies, I wish that these two may increase and growe in wedlocke, and give them leave to rejoice either other, that they may ingender and have children. And if you shall thinke it good, lette this decree be confirmed with sacrifice, and lette us fall to worshipping of the Goddes. The army consented thereto, and with clapping their handes gave a signe that they were contented with the match.

Theagenes and Cariclia, are married by consent of Hidaspes, and are made priests, he the Sunnes and she the Moones.

Hydaspes then came to the altars, and ready to beginne sacrifice, said thus: O Sunne our lord, and lady Moone, for as much as Theagenes and Cariclia are declared to be man and wife by your good willes, I am sure you will accept of their offeringes, and suffer them to doo sacrifice to you. This saide, he tooke off his owne miter, and Persinas, which were the notes of their priesthoode, and set one upon Theagenes head, which was his owne, and the other upon Cariclias that was Persinas. When this was done, Caricles remembred him selfe of the Oracles answere at Delphi, and sawe that fulfilled in deede, which was promised before of the Goddes. Which was, that after they fledde from Delphi, they should come at length to countrie scortcht

with burning Phœbus beames:
Where they as recompences due,
That vertue rare doe gaine:
In time to come ere it be long,
white Mitres shall obtaine.

The prophecy in the end of the second booke fulfilled.

Thus after they had on these white miters, and were made priestes by the voice, and opinion of Hidaspes, and had done sacrifice very well, they roade in Chariottes drawen with horses, Hidaspes and Theagenes in one, Sisimithres and Caricles in an other, and Persina with Cariclia in the third, but theirs was drawen with two white oxen to Meroe with great joy, and melodie of instrumentes of musicke, to

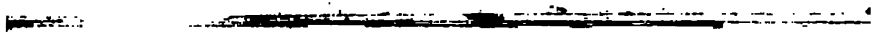


accomplish the secreter affaires of wedlocke in the citie for more solemnities sake. Thus endeth the Aethiopian historie of Theagenes and Cariclia, the authour whereof is Heliodorus of Emesos a citie in Phœnicia, sonne of Theodosius, which fetched his petigree from the Sunne.

THE END OF THE TENTH AND LAST BOOKE OF HELIODORUS HIS AETHIOPIAN HISTORIE.



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